

Ev.-Luth. Homiletics.

According to the explanation of the *Praecepta Homiletica*

by Dr. J. J. Rambach,

edited by

R. Pieper,

Professor of Theology and President of Concordia Seminary at Springfield, Ill.

εἴ τις λαλεῖ, ὡς λόγια θεοῦ - - ἵνα ἐν πᾶσιν
δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ
1 Petr. 4, 11.



St. Louis, Mo.

CONCORDIA PUBLISHING HOUSE.
1901.

Contents.

	Page
List of the main works used	<u>VII-VIII</u>
Prolegomena	<u>IX-XXIV</u>
Chapter I. Introduction	<u>1-20</u>
Chapter II The choice of the text	<u>21-38</u>
Chapter III: The study of the text and meditation on it	<u>39-68</u>
Chapter IV The subject	<u>69-115</u>
Chapter V. The disposition	<u>116-260</u>
Chapter VI: The Interpretation of the Dispositional Text	<u>207-274</u>
Chapter VII: The application of the interpreted text.....	<u>275-337</u>
Chapter VIII. The conclusion of the sermon	<u>338-355</u>
Chapter IX: The Style of Preaching	<u>356-416</u>
Chapter X. Physical Eloquence	<u>417-455</u>
Chapter XI: The personality of the preacher	<u>456-474</u>
Index	<u>475-481</u>

List of the main works used. ^

- Ammon, Christoph Fr. Handbuch der Anleitung zur Kanzelberedtsamkeit. Nuremberg, 1812.
- Bartels, Georg Christian. Specielle Homiletik für die historische und parabolische Homilie. Brunswick, 1824.
- Carpzov, Joh. Bened. Hodegeticum. Lips, 1677.
- Chemnitz, Chr. Brevis Instructio Fut. Ministri (Homiletik in nuce v. E. W. K.).
- Foerster, Joh. Methodi Concionandi V. ct. Lips, 1677.
- Gaupp, Carl Friedrich. The Homiletics. Berlin, 1852.
- Gerhard, Joh. Methodus Studii Theologici (Homiletik in nuce v. E. W. K.).
- Grotefend, J. G. Ansichten, Gedanken und Erfahrungen über die geistliche Beredtsamkeit. Hanover, 1824.
- Harms, Claus. The preacher, as pastoral theology teaches him to be and to do. Kiel, 1837.
- Hochstetter, And. Ad. Commentariolus de recta Concionandi. . . Ratione. Goettlingae, 1741.
- Hoppin, James M. Homiletics. New York, 1869.
- Hüssel, Ludwig. Wesen und Beruf des ev.-christl. Geistlichen. Giessen, 1843.
- Hülsemann, Joh. Methodus Concionandi. Lips, 1677.
- Palmer, Christian. Evangelical Homiletics. Stuttgart, 1857.
- Quenstedt, J. A. Ethica Pastoralis, translated in the "Homilet. Magazin" v. C. W. K.
- Rambach, J. J. Erläuterung über die Praecepta Homiletica, herausgegeben von Joh. Phil. Fresenius. Giessen, 1736.
- Reinhard, Franz Volkmar. Confessions concerning his sermons and his education as a preacher. Sulzbach, 1811.
- Schaller, G. Homiletik, Collegienhest, transcribed by L. W.
- Schott, Hein. Aug. Die Theorie der Beredtsamkeit, mit besonderer Anwendung auf die geistliche Beredtsamkeit, 3 vols. Leipzig, 1815-1849.
- Kurzer Entwurf einer Theorie der Beredtsamkeit. Leipzig, 1815.
- Spurgeon, Charles Haddon. [Lectures given at my seminary for preachers.](#) Hamburg.
- Stier, Rudolph. Grundriß einer biblischen Keryktik. Halle, 1844.
- Toepffer, Hein. Aphorismi Homiletici etc.
- Walther, C. F. W. Praecepta Homiletica. Collegienheft, excerpt from Rambach's Erläuterung über die Praecepta Homiletica, with additions from G. Baur, Palmer u. a., nachgeschrieben von J. W. G.
- Ziegler, F. E. Das Fundamentum Dividendi etc.. Dresden, 1851.

Baumgarten, Sieg. Jac. Entwurf verschiedener homiletischer Zergliederungen etc. über alle sonn- und festtäglichen Evangelio und Episteln, 4 vols. Halle, 1854-55.

Berthold of Regensburg. Selected sermons, edited by Her. Hering. Leipzig, 1893.

Burk, Phil. Dav. Evangelischer Fingerzeig, edited by. Rath. Hein. Härlin. Stuttgart, 1852.

Chrysostom, Postille, edited by Carl Jos. Hefele. Tübingen, 1857.

Dietrich, Sam. Cornu Copiae Disposit. Homileticarum. Stockholm and Hamburg, 1689.

Fresenius, Joh. Phil. Auserlesene heiligen Reden über die epistolischen Texte. Frankfurt and Leipzig, 1755.

Hoenecke, Adolph. If only I have you. Milwaukee, 1893.

Klemm, Karl. Jul. The Saxon Pericopes Book. Leipzig, 1867.

Luther M. Sämtliche Werke. *) Frankfurt a. M. and Erlangen.

Magazine of Ep.-Lutheran Homiletics. St. Louis, Mo. 1877-1895.

Menken, Gottfried. Views into the Life of the Apostle Paul. Bremen, 1828.

----- -- Homilies on the 9th and 10th chapters of the Epistle to the Hebrews. Bremen, 1831.

----- The Prophet Elijah, 1880.

Rambach, J. J. Institutiones Hermeneuticae Sacrae. Jena, 1738.

----- Erläuterung über seine Institutiones Hermeneuticae Sacrae, edited by E. F. Neubauer. Giessen, 1738.

----- Christ in Moses, edited by Joh. Phil. Fresenius. Frankfurt and Leipzig, 1736.

----- Reflections on the Counsel of God, edited by Joh. Phil. Fresenius. Giessen, 1737.

----- Erkenntnisniß der Wahrheit zur Gottseligkeit. Halle, 1736.

Reinhard, Fr. V. Predigten im Jahre 1800 etc.. Nuremberg and Sulzbach, 1800.

Schott, Hein. Aug. Neue Auswahl von Homilien etc. Neustadt a. d. Orla, 1830.

Spener, Phil. Jac. The necessity and possibility of active Christianity. Frankfurt a. M., 1679.

Stöckhardt, G. Passion Sermons. St. Louis, Mo., 1884.

De Valenti. The Parables of the Lord, two parts. Basel, 1841.

Vttringa, Campegius. Written Explanation of the Protestant Parabolos. Frankfurt and Leipzig, 1717.

Walther, Carl Ferdinand Wilhelm. American Lutheran Gospel Postilla. St. Louis, Mo.

----- American Lutheran Epistle Postilla. St. Louis, Mo., 1882.

----- Casual sermons and speeches. St. Louis, Mo., 1889.

----- Year of Grace. St. Louis, Mo., 1890.

----- Sermon outlines. St. Louis, Mo., 1891.

----- Law and Gospel, Lectures. St. Louis, Mo., 1893.

Wapler, E. H. Dispositions on the Protestant Pericopes. Stendal, 1865.

*) For citations according to Walch's edition, the volume is indicated with Latin number.

Prolegomena.

§ 1.

The word 'homiletics' is of Greek origin and, according to today's common usage, denotes instruction in spiritual eloquence.

Annotation.

The unclassical word 'homiletics' comes from the Greek *ὄμιλος* which means heap, crowd, tumult. It is found in the New Testament (if otherwise it is not interpolation at this point) only Rev. 18, 17: "And the heap that handth on the ships" (*καὶ πας ἐπὶ τῶν πλοίων ὁ ὄμιλος*). The tense word *ὄμιλος* formed by *ὀμιλέιν* is found only three times in the New Testament, namely Luc. 24, 14: "And they talked with one another (*ὀμιλῶν πρὸς ἀλλήλους*) of these stories"; Ap. Gesch. 20, 11: "And (Paul) talked much with them" (*ὡφ ἰχανόν τε ὀμιλήσας*) and Ap. Hist. 24, 26: "Wherefore also he often sent for him" (namely Felix for Paul) "and conferred with him" (*ὀμιλεῖ αὐτῷ*). As is evident, in these passages the word stands in the meaning: to converse, to discuss. The noun *ὀμιλία* occurs only once in the New Testament, 1 Corinth. 15, 33 in the verse cited by the apostle from Menander: "Evil gossip corrupts good morals" (*φ&είρουσιν ἡδὴ χρήσ& ὀμιλίας χαχαί*); it means a gathering together and therefore conversation, talk, and is the Latin 'sermo', 'locutio', 'allocutio', that is, a speech or address to a gathering. Thus Augustine, in the preface to the 118th Psalm, says: "But I have determined to do this by speeches delivered among the people, called by the Greeks homilies (*ὀμιλίας*)."

First, therefore, has the meaning: conversation, confidential talk, then as a designation of the addresses which the teachers of the ancient church addressed to the congregations, it denotes: a popular, informal address to the Christian congregation, which is not delivered according to the rules of art

X

is designed and structured, but lacks this form as well as oratorical adornment; for since the fourth century the exegetical-practical addresses, which were addressed to the congregations by the bishops, etc., on individual passages of sacred Scripture, usually following the Bible passages read aloud, were called *ὁμώιαι*. "It indicates," says Rambach, "the origin of this word, that in such speeches there should be something sincere, familiar, and unaffected." Later still, the unclassical word 'homiletics' arose, by which the art of pulpit oratory, or instruction in spiritual (ecclesiastical) eloquence, was designated.

§ 2.

Spiritual eloquence is nothing other than the practical ability, bestowed by God and acquired through certain means, to speak in a proper manner about divine things discerned from sacred Scripture in order to lead the listeners to the knowledge and acceptance of the truth and to blessedness.

Note 1.

At all times, voices have been raised in the Church against the study and use of eloquence. It was doubted whether eloquence should be given a place among the theological disciplines, by transferring the odium, which weighed on the old (Greek and Roman) eloquence, and partly quite rightly, to the ecclesiastical eloquence without further ado. As is well known, the Spartan legislation already spoke out against the art of oratory. The Spartans and Cretans denied the entrance to secular eloquence, and the Romans also did not want to know anything about it in the earlier and better times of the Republic.

Gregory the Great († 604) first spoke out against eloquence in the church in a letter to the bishop Leander in Spain in the words: "I consider it quite unseemly to subject the words of heavenly prophecy to the rules of Donatus," and these words have continued to have an effect until recent times. Luther was not so limited in his judgment, but wanted all arts to be made serviceable to the Gospel. Thus, for example, he writes in his preface to the *Geistliches Gesangbüchlein*: "Nor am I of the opinion that through the Gospel all arts should be beaten to the ground and perish, as some super-spirituals claim, but I would like to see all arts in the service of Him who gave and created them." (E. A., B. 52, p. 297; cf. B. 59, p. 281.). But already Spener spoke out against the eloquence on the Kanzel, in that

(Theol. Bedenk., 3. Thl. p. 751) wrote: "The divine truths are of such light and such power that they, even in their simplicity, penetrate the souls themselves and do not need to borrow their power from human eloquence. I assure you that I have always wished the *ars oratoria* removed from sermons." Kant also declared himself against eloquence, insofar as it is understood as the art of persuasion, i.e. to deceive through beautiful appearances (*ars oratoria*) and not mere eloquence. And certainly an eloquence would be all the less to be tolerated in the church which could not even stand before the "judgment seat of natural morality. Herder, however, has the right thing to say about this (Kalligone Th. 2, p. 75): "To the ancient world, speech meant the inner as well as the outer mind, reason and language. A person of fidelity and truth was called honest, eloquent. He who could express his heart's thoughts powerfully was called eloquent. He who is serious and concerned about a thing, it was said, must not care for words. *Pectus disertos facit* was the proverb of all natural men. When the ancient Greek orators generally allowed themselves to make "a business of the play of imagination," from whom did they learn this art? Before whom did they practice it? Before the ignorant, curious people, who could not, nor should not, make judgments about such things. It was not the essence of art, then; it was the misuse of the speech of an evil institution of state, when by exciting the emotions that which belonged to clear reason alone was directed, when a business was made the play of the imagination. That not all Greek and Roman orators were histrions of the kind, however, we know from several of their surviving public lectures; the laws of these amounted to something other than a game."

However, even in the first centuries of the Christian church, the eloquence of worldly, vain clergymen was abused. When, for example Paul of Samosata, bishop of Antioch around the middle of the third century, tried to shine by pompous speeches and liked it when the audience showed their applause by waving their cloths, exclaiming and clapping their hands; when the latter happened even in Constantinople with one Chrysostom, and that great orator, in a homily on the Acts of the Apostles, asked his congregation not to applaud his sermons in such a way, but in silence, since neither Jesus nor the apostles would ever have tolerated such expressions of wonder; if, therefore, in this respect the church approached the theater, it was well in time to resist such a charge of clergymen as well as laymen in the holy place; but because of this evil use of eloquence itself to

to reject it, as Palmer *) has done at least in part in recent times, is to go far beyond the correct limit.

Furthermore, sayings of the Holy Scripture have been cited to show the reprehensibility of eloquence in the church. Let us take a closer look at these sayings! 1 Corinthians 1:17 Paul writes: "Christ sent me not to baptize, but to preach the gospel; not with wise words (*οὐχ ἐν σοφία λόγου*), lest the cross of Christ come to nought." But by the *οὐχ ἐν σοφία λόγου* the apostle does not reject eloquence per se, but the eloquence which at that time was cultivated and praised among the heathen Greeks and Romans, and which had a philosophical character in content and form, and which even approved of evading the truth, and of attaining the purpose intended by means of sham reasons and fallacies. Such a wisdom of speech, however, has no place in the church; for by it the preaching of the divine word would be transformed into a philosophical, deceptive speech, and the cross of Christ would be rendered nugatory, that is, deprived of its divine, beatific power. The content of the sermon would no longer be the crucified Christ, who is the "nucleus et medulla" of it (Calov), but a philosophy and loose seduction according to the doctrine of men and the statutes of the world and not according to Christ (Col. 2, 8). - Marci 13, 11 says the Lord: "Now when they shall lead you and deliver you up, be not anxious what ye shall speak, neither consider beforehand: but whatsoever shall be given you in that hour, that speak. For it is not ye that speak, but the Holy Ghost." It can be seen at first glance that in these words the Lord does not condemn eloquence in the proclamation of His word, but gives His disciples the promise that in times of persecution He would put the words of responsibility into their mouths. Only gross ignorance can want to lead from these words the proof that the eloquence in the proclamation of the divine word is forbidden.

As certain as it is, therefore, that the Word of God needs no artistic ornament or finery to exercise its power upon the hearers, so little does genuine eloquence contend with simplicity and

*) And Gaupp, who (Homiletics, p. 53) writes: "It is time for the evangelical church to cast off the fetters, unworthy of her preaching, of an oratory which has not a little hindered the Holy Spirit from letting his light and power work." Admittedly, if one, according to the rhetoric of the ancients, brings the invented schemes of topics to one's cause (the text) and imposes them on it, as Gaupp assumes, what Ziegler, unfortunately also Hüffell, (s. Wesen und Beruf, § 46) did and is still done by many even now! But that this is by no means necessary, on the contrary, entirely from the text, the disposition can be developed without constraint and impetuosity, and should always be developed, so that unworthy fetters do not exist at all, about this see Chap. V, especially pp. 140 ff. and 165 ff.

Simplicity of the same. How much both are in harmony, we can see not only in Apollo, in whom Ap. 18, 24, and not only in the apostles, whose individual speeches are the most glorious examples of true eloquence, but above all in the Lord Christ Himself. Is it not said of Christ in John 7:46: "No man ever spoke like this man", and in Matthew 7:28: "The people were astonished at his teaching, for he preached powerfully and not like the scribes"? That not only the content of the speeches is meant here, but also the form in which Christ delivered them, cannot be doubted with reason, but rather becomes a certainty when we read his speeches themselves. For these are "full of genuine oratorical power and fullness, full of lively images, and there are probably few figures and tropes in rhetoric which Christ and his disciples would not have used" (Hüffel, *Wesen und Beruf*, p. 195). Is there not truly oratorical decoration in the Lord's Sermon on the Mount? Is not the form of presentation in which Christ Luc. 7, 24 f. gives that description of John the Baptist oratorically sublime? "What went ye out into the wilderness to see? Do you want to see a reed moved by the wind? Or what have you gone out to see? Do you want to see a man in soft clothes? Behold, those who live in glorious garments or lusts are in the royal courts. Or what have you gone out to see? Do you want to see a prophet? Yes, I tell you, he who is more than a prophet!" And what eloquence, entirely different from that of the Sophists, but quite natural and therefore all the more powerful, we find in the speeches of Paul and Peter! Just read the speeches of Paul, Ap. Hist. 17, 13 ff; 20, 18 ff; 22, 1 ff; 24, 10 ff; those of Peter, Ap. Hist. 2, 14 ff; 3, 12 ff; look toward this side at the 13th Cap. in the 1st Ep. to the Corinthians, the 11th to the Hebrews, the 8th in the Epistle to the Romans. Of the passage, Rom. 8, 31-39, which contains the commentary on v. 28, even a eulogist like Erasmus confessed: "Quid unquam Cicero dixit grandiloquentius!"

Bengel rightly remarks on Ap. G. 18, 24: "All arts can be used usefully in the kingdom of God, if pride stays away." Eberle's statement that a different standard is to be applied to a preacher than to an orator is fully correct. "The task of a preacher," he writes, "is not to be an orator, but a living witness of Jesus Christ; for while the direction and determination of the will in an assembly in a certain direction is the triumph of the power and persuasion of the orator, the conversion of men to Christ is a work of God and of his Spirit. ... There is a difference between the eloquence of a speaker and that of a

Preacher who is a witness of faith according to origin and manner; the former is of nature, the latter of the spirit. That which is born of the flesh is flesh; that which is born of the Spirit is Spirit.... Experience shows that the preacher exerts the most powerful effect who appears not as an orator but as a witness of the Spirit and faith, for the power of the sermon rests, on the part of the preacher, on the measure and strength of the faith in his own heart.... Luther's sermons give the best proof of this. Their power lies in the faith to which they bear witness."

Note 2.

"The genre to which spiritual eloquence belongs," writes Rambach, "is named by various people in different ways. It is sometimes called a practical science, sometimes a cleverness of speaking of divine things, sometimes an art of speaking of divine things, therefore they also have all kinds of rules of art, by which they resort to artificial inventions, artificial dispositions and artificial executions, by which edification is more hindered than promoted." By the more recent theologians, homiletics is almost universally referred to only as a science and an art. Schott writes (brief outline of a theory of eloquence): "We rightly call eloquence an art, and speech a work of art, inasmuch as by that term we designate the faculty (ability or skill) of producing something which always possesses unity determined by the idea of purpose.... It belongs to the genus of directly useful arts and treats the beautiful not as free, but as adhering ... beauty." (p. 20, § 11; cf. Theorie der Bereds., Thl. 1, p. 207 ff.) Ammon defines: "Homiletics is the scientific instruction to deliver a sermon, i.e. a coherent religious lecture for the instruction and edification of the congregation (Anleitung zur Kanzelbereds., p. 3). Hüffell also agrees with these, writing, "The sermon is and remains, according to its outer and inner design, a work of science and art, and would give up its purpose if it no longer wanted to be that." (Wesen und Beruf, p. 200.) And Gaupp defines: "Homiletics is the science of the nature and essence of Christian preaching. Homiletics is the science of the nature and essence of Christian preaching as an independent part of the Christian cult." (Die Homiletik von Dr. Karl Fr. Gaupp, 1. Bd., p. 1.) The older Lutheran theologians were different. As is well known, Melancthon said: "I do not consider preaching to be an art, otherwise I would have learned it along with other arts, but I consider it to be a special gift of God. Similarly, J. Hülsemann, Methodus Condonandi, p. 1 ff. and A. Rambach define spiritual eloquence as "a spiritual ability to speak properly of divine things."

so that the hearers may know and accept the divine truths and be brought to eternal life. This definition is based on the clear testimonies of the Holy Scriptures 2 Corinth. 3, 5, 6; 2. Timoth. 3, 17 and Hebr. 5, 12. For if the ability to preach in general is called a "skill" and ability or ability that is given by God, then this certainly also applies to the ability for the most noble and important part of this office, the preaching of the divine word. And by this very fact that spiritual eloquence is a God-given ability (*ἰχανότ-ης*), it differs from secular eloquence. The ancient Greeks and Romans had three types of art speech: political, judicial, and demonstrative. The political speech, which was held before the senate or the people's assembly, wanted either to advise or to dissuade; to advise to what was recognized as beneficial for the common good, to dissuade from what was recognized as harmful. The judicial speech, delivered before the court or, depending on the circumstances, before a popular assembly, either accused or defended. Deliberative speech had the purpose of censuring or praising and took as its object not only individuals and entire communities, but also lords and gods, sometimes even animals. The rhetors in their schools gave instruction in these types of artistic speech. The purpose of these speeches was to influence the persons to whom they were addressed or before whom they were delivered, in order to win them over to the view represented by the speaker. But none of these speeches aims to achieve that which is salutary and beneficial for all people in itself. The political speech wants only what is useful or harmful for a certain community under certain circumstances; the judicial speech wants what is considered 'right' or 'wrong' according to the laws of the state; the deliberative speech wants to bring about the acceptance or rejection of what is morally beautiful or ugly, depending on the figures it presents. The rhetor Hermogenes freely confesses: "To work towards what is really or badly good or salutary or suchlike is not the task of oratory."

From this arises the essential difference between worldly speech and Christian preaching: the former takes its subject from life, the latter from the Scriptures; the latter deals with earthly things, the latter with heavenly things; the latter deals with a subject that is only salutary for a certain community and even for this only good in a certain way. The latter deals with earthly things, the latter with heavenly things; the former treats a subject that is only salutary for a certain community and even for this community is only good in a certain way, the latter treats what is good and salutary par excellence and for all people without distinction; the latter does not want to transform people, but only to win them over for a certain purpose, the latter wants to convert people; the latter wants to achieve its goal through the power of speech, through the use of rules of art and often enough through artifice, the latter only through the power of art and artifice that is appropriate to the person.

Words inherent divine power. This is therefore different from that according to content, way and purpose.

But it is also this, above all, according to its origin. For worldly eloquence is purely natural; i.e., to attain it, only certain natural gifts and the training or development of them by suitable natural means are necessary; this is spiritual, which cannot be attained without the grace of the Holy Spirit. This is a spiritual gift that cannot be attained without the grace of the Holy Spirit. The apostle's words, "Who is able?" also apply to it. (2 Cor. 2:16); "That we are able is of God" (2 Cor. 3:5).

§ 3.

The form of sacred eloquence consists in being able to speak about divine things in a right way, but this is only possible if one has first learned to think about them correctly.

Note 1.

The subject matter with which sacred eloquence is concerned is divine truths, which must be drawn from sacred Scripture through illumination. "From all this," says Luther, "we see how a Christian, evangelical sermon, which teaches the true faith and the right way, should be equipped. It should have Christ's word first, and then the apostle's story and examples, which agree with Christ's words and works; these are the apostle's garments and branches. After this also out of the OT shall be led examples and sayings, which are the people's garments and branches, so that out of both testaments sayings and examples shall be driven into the people." (XI, p. 57.) And Melanchthon: "The church is bound to the gospel of God, and in order that this may resound in the preaching ministry, God always raises up some who teach rightly, even if among these some have more light, others less. But if the preachers, or the bishops, or colleges, or others teach things that conflict with the Gospel and the teaching of the apostles, then Paul's rule must be followed: If anyone teaches another gospel, let him be accursed." (Loc. praec. Theol, p. 349.) A speech which does not draw its material from Scripture and present it in a scriptural manner, i.e., which does not present the pure, truthful teaching of the Gospel, is not a sermon in the proper sense of the word, however much it may otherwise conform to the rules of eloquence.

The scriptural truths to be treated from the sermon are now either dogmatic or ethical. Both are by their nature connected with each other and therefore must not be separated, because the

Doctrines of faith condition the duties of life. The Christian religion has no other mysteries than mysteries of godliness (*μυστήρια τῆς ἐνσεβείας*) and the whole doctrine of faith is, according to Tit. 1, 1, the truth for godliness (*ἀλήθεια κατ' ἐνσέβειαν*). But if the ecclesiastical eloquence has to do with divine truths, then all human inventions, philosophical disputes and subtle reasoning are excluded. Above all, however, those things must be banned from the pulpit with which worldly eloquence flaunts itself; time must not be spent "with histories, antiquities, emblems, and such rarities," as Rambach expresses it. The Word of God offers such a wealth of material that a preacher does not need to borrow a vain tinsel state from the treasures of the rhetors.

Note 2.

To speak in a right way about divine things is only possible for those who have gained complete clarity about them. "Whoever understands a thing well," says Luther, "and has a right understanding of it, can easily speak of it; for after the knowledge of things the work of art follows, that one can write and speak rightly in it." All speaking presupposes thinking, because words are nothing but the expression of our thoughts. Concerning this point, Rambach writes first: "As far as 1. is concerned, namely to think rightly, it belongs to this that one has exact ideas of the spiritual truths of which one wants to speak, which are conformable to the word of God, and that one understands them rightly, and because a preacher has to speak most of all about repentance, faith, regeneration, justification, sanctification, and so on, it is necessary above all that he have an exact, proper and clear understanding of all these things, from the doctrine of faith and morals, which he will not sufficiently attain without his own experience, from merely hearing the colleges, attending the sermons and reading the books", and counts this right thinking in detail:

- a) that the compound concepts, which are composed of several parts, are clearly and separately presented, so that the whole can be resolved into its parts, which is a great advantage in spiritual eloquence. (Cf. Cap. VI, § 6, p. 240);
- b) that one knows how to distinguish synonymous terms, e.g. satisfaction and merit of Christ;
- c) that one compares two concepts with each other and makes a sound judgment about their agreement or disagreement, from which comparison all propositions flow which are either affirmative, as "God is love" or negative, e.g. "God is love": God is love', or negatively, e.g. 'With God there is no respect of love': "With God there is no respect of person" (Rom. 2, 11);

- d) that one gets used to making correct conclusions, as one derives others from one proposition, e.g.: He who forbids the denial of all worldly lusts and the equality of the world, has also forbidden voluptuous dancing and gambling. (Cf. Cap. VI, § 9, p. 250);
- e) that one knows how to arrange one's thoughts, concepts, and judgments in an orderly and unconstrained manner, as one follows naturally from the other.

§ 4.

The standard of holy eloquence is the holy scripture, this inexhaustible source of heavenly truths. The preacher, who wants to administer his ministry properly, must therefore above all be diligent to investigate the actual true meaning of the Scriptures.

Annotation.

It is true that there are some truths in the Christian religion which can also be recognized from the light of natural reason, e.g. the doctrine of the existence and attributes of God, of divine providence and government, of the immortality of the soul, etc.; but these can also be recognized much more clearly and perfectly from the revealed light of the divine word. From this, therefore, the preacher should prove them. The written Word of God must not only be the source from which he draws the knowledge of the divine doctrines of salvation, but also the standard that determines his thoughts and words. It must also always mean with him: as it is written (*χαῦως γέγραπται*) Matth. 4, 4. 7. 10; Rom. 3, 9; 4, 6. 17 and others; or as with Paul Ap. Gesch. 26, 22: "And . say nothing, save that which the prophets said should come to pass, and Moses." For this reason, indeed, every sermon is based on a text from the sacred Scriptures. Cf. Cap. II, p. 21 ff.

"But if," Rambach remarks, "the holy Scriptures are to be the standard of eloquence, then it is easy to consider that a preacher must concern himself with the true meaning and scopus of the holy Scriptures. Now it is true that in most places the sacred Scriptures are so clear and explicit that the meaning of the words soon shines in the eyes of an attentive teacher. But there are also many difficult passages in it, for the explanation of which the hermeneutical rules must offer the hand. And even in the easy passages there are many things hidden, which can be discovered by the correct use of the hermeneutical rules. From this it can be seen that hermeneutics is an indispensable

instrument, and both studies, the study of hermeneutics and homiletics, must always be linked to each other." For the most important hermeneutical rules, see Cap. VI, p. 208 ff. On right interpretation p. 215 ff. It is bad when the preacher is himself ignorant of the meaning contained in his text, still worse when he puts his own wrong meaning into the text, for then, with all appeal to Scripture, it is not Scripture but his foolishness that is the norm. "We believe, teach, and confess," begins the Epitome of our Concordia formula, "that the only rule and guide by which all teachings and teachers are to be judged and evaluated are the prophetic and apostolic writings of the Old and New Testaments, as it is written: Your word is a lamp to my feet and a light to my path, Ps. 119. And St. Paul: If an angel came from heaven and preached otherwise, he should be accursed. Gal. 1.

But other writings of the old and new teachers, as they have names, are not to be held equal to the holy Scriptures, but are all to be subjected to them, and not to be accepted otherwise or further than as witnesses, in what form after the apostles' time and in what places such teachings of the prophets and apostles have been preserved". (Müller, p. 517.)

§ 5.

The purpose of sacred eloquence is not to acquire fame, acclaim, and other temporal benefits, but to lead the listeners to the knowledge and acceptance of the truth, and in this way to eternal life.

Annotation.

A preacher who, as in his ministry in general, so also with his eloquence seeks fame and honor among men, or riches, or a quiet, leisurely life, has thoroughly reprehensible purposes, and stands in cutting contradiction to his ministry. His words contradict his purpose, his striving. By his words he wants to move the listeners not to seek glory with men but with God, and he himself has glory with men in mind; he points the listeners to the eternal heavenly goods, while he himself uses his eloquence as a net to fish for the temporal, earthly goods.*) When the Lord Joh. 5, 44 said to the Jews: "How can you

*Cf. Luther's 65th thesis: "Therefore the protectors of the gospel are nets, with which one fished before times the people of wealth"; and the 66th thesis: "But the treasures of indulgences are nets, with which one fishes now the wealth of the people".

Do you believe, you who take honor from one another? And the honor, which is of God alone, ye seek not," this applies rather to a preacher of the divine word. The fear of losing one's good name, the desire to be honored by one's fellow men, cannot give rise to faith, or, where it exists, it must stifle it. Only he can believe with all his heart who strives unswervingly to win honor with God and does not care about the praise and blame of men. Lutheran preachers have to be all the more wary of this seeking of honor from men, since in this country so many sectarian preachers openly vie for this honor in the pulpits, and the taking of honor from men is very deep-seated in the whole of modern theology. Woe also to those who study theology in order to gather riches as preachers or to lead a leisurely life. There is a widespread opinion among our people that pastors lead a pleasant life or have good days. Many think that a merchant, farmer, craftsman, etc. has to work six days and has only one holiday, but the pastor has six holidays and one working day. Whoever allows himself to be moved by this error to study theology will soon enough find himself bitterly deceived, since he will soon enough learn that studying is also work, and indeed work that tires the body and mind much more than physical exertion; And to anyone who enters the ministry under this misapprehension, especially in the Lutheran church in this country, the incessant toil and labor that the preaching ministry demands of him, the constant self-denial that it demands, would seem to be unbearable burdens that he either bears only with grumbling and reluctance, or seeks to throw off as soon as possible. "All these final ends are good for nothing," says Rambach very truly, "and where they are allowed to reign, all the effort which one turns to holy eloquence is abominable and detestable before God. Such a man would usually have a thousand times less responsibility if he had otherwise learned a profession, than if he had become a preacher who desecrates the honor of God. One commits the most shameful abuse of God's name when one makes that which is supposed to be a means to salvation the instrument of his shameful desires. In this case, such people are usually enemies and persecutors of righteous servants of God, by whom they are shamed by an edifying way of speaking. If one is now aware of such false intentions, one must banish them from one's mind, otherwise the whole study of sacred eloquence will be stained and will be an abomination before God's eyes." Luther writes: "He who strives for honor in the ministry of preaching and wants to be great, learned and wise in the eyes of the world is unbelieving. If he himself is unbelieving, how can he preach rightly? He must keep silent about everything that is detrimental to his honor and

If this is the case, then the preaching ministry is not pure. Therefore there is no greater harm nor poison than vain honor, as St. Augustine says: *Ambitio mater est omnium vitiorum* Honor is a mother of all vices, it is the devil's bride. This vice does great harm to preachers. For that is why people say, "Well, you have to preach something special, so that people will say, "This one will become a fine man: This one will become a fine man. He cannot preach the word in harmony with the others, but he brings something special and new, so that people open their mouths and noses and say: "Traun, this is a fine preacher, he knows how to hit it, I have never heard it like this from anyone before. So he puffs himself up and panders with it and thinks he is an ox, since he is hardly a toad. After that, he must do his utmost not to spoil things for the people, and because they praise him, he must praise them again. So they praise each other until one goes to the devil with the other. Then it has honored itself very well." (E. A., B. 44, p. 266 f.)

A righteous preacher has a very different purpose in mind. This purpose is threefold and is expressed in the words 2 Timothy 3, 14. 3, 14: "Because you have known the Scriptures from childhood, they are able to teach you salvation through faith in Christ Jesus. The next purpose is to bring the listeners to the knowledge of the truth, as Paul writes 1 Timothy 2, 4. 2, 4: "God wills that all men be helped and come to the knowledge of the truth." This truth is none other than the truth revealed in the Gospel, Gal. 2, 5. 14; 5, 7, or the way of salvation revealed in the Gospel, Acts 4, 12. This can only be achieved by the preacher who knows this truth himself, has trained senses and is convinced of this truth; otherwise he is a blind guide for the blind, Matth. 15, 14; Luc. 6, 39. The further purpose is to move the listeners to accept the truth. Therefore, the sermon must be addressed not only to the mind, but also to the will. "A teacher must not only instruct the minds of his hearers, but also try to incline their wills toward the good, and give the right emphasis to this inclination by his good example, and in such a way reproach them on the path of life that they have in him an example to follow, Phil. 3, 7. For such preachers will probably bring few to obedience to the truth, who themselves will not become obedient to the truth, and who cry out with all their might: "Do according to my words, and not according to my works and deeds." However, a distinction must be made between natural affects, which even an ungodly preacher can move by his eloquence, and the spiritual, which is more important and

of which more instruction is given in moral teaching. (Cf. Chap. VI, § 1, Note 2, p. 215 ff.) The greatest mystery, however, comes from two things, 1. that the mind of the speaker himself is quite affected by the divine truth, and that the love of Christ urges him to lay it on the consciences with divine joy. Where there is fire, one can set others on fire. 2) That one may use true prudence. Jer. 3:15: "I will give you shepherds to feed you with doctrine and wisdom." (Rambach.)

Stier writes about the purpose of preaching: "The purpose of such preaching is always threefold according to Apost. 20, 20. 21 is always threefold:

1. to proclaim to man everything that is useful for salvation, so that he may know it; which first of all corresponds to the divine counsel in itself as a fact that is still secret (the great mystery, 1 Timothy 3:16).
2. to teach him the right and whole counsel of God concerning him, that he may understand it; whereby the mystery, in so far as it can be, is more truly made known and revealed to us. What God has decreed in eternity and done in time is proclaimed, and what he now speaks to us about it is taught.
3. to testify to man, or to awaken and exhort him to the way of repentance and faith, so that he may walk it willingly, or be converted, and be edified by ever-growing renewal until the perfection of the man of God. In the end, this corresponds especially to the order of salvation and increases its teaching, as befits eternal salvation, to practical exhortation.

Thus the sermon proceeds from the eternal counsel of God before the foundation of the world and concludes with our preparation and preservation for future blessedness after the same. (Grundriß einer biblischen Keryktik, Halle 1844, p. 4.)

The ultimate purpose with regard to people is the beatification of the listeners, which a preacher must strive to achieve through eloquence, and with regard to God, His glory. "If I did not see God's honor and the people's benefit," says Luther to Psalm 7:7, "I would not want to preach for the rest of my life." "Whoever wants to be a preacher, let him mean it with all his heart, that he alone seeks God's honor and his neighbor's betterment (edification) (3, p. 385). - What we do with preaching, suffering, we do all for God's honor and for the salvation of the elect." - Right preachers should only teach God's word diligently and faithfully and seek His honor and praise alone" (16, p. 270).

Regarding John 7:18, Luther wrote: "The gospel was not given for us to seek our own praise and glory, so that people would honor us as His servants, but so that the glory and good deeds of Christ might be preached, so that the Father might be praised for His mercy, which He showed us through His Son, Christ, whom He gave up for us all and with Him gave us everything. Therefore the gospel is such a doctrine that we should seek nothing less than our own glory. It holds out to us vain heavenly and eternal goods, which are not ours, which we have neither created nor earned; but without all our merit and worthiness the gospel offers them to us, out of the pure grace of God; why should we have to boast of them? Therefore it is certain that all who seek their own glory in the gospel speak of themselves; but he who speaks of himself is a liar and unrighteous; whereas he who seeks the glory of him who sent him is true, and there is no unrighteousness in him." (VIII, p. 2775.) Concerning the blessing which a faithful, pious preacher, who seeks not temporal gain but the eternal salvation of his hearers, not his own but God's honor, Luther writes in his interpretation of the 82nd Psalm: "Many have sought the glory of God. Psalm: "Many kings and princes have founded great, glorious churches and built temples; and if another king could build a church of pure gold or of precious emeralds and rubies, what would all such great, glorious things be compared to a right, pious, God-fearing pastor or preacher? He can help many thousands of souls, both to eternal life and also in this life. For he can bring them to God through the word, and make them competent, skillful people, serving God honestly, and also beneficial and useful to the world. A church or temple, however, cannot prepare a man in this way; indeed, it can help nothing everywhere, but stands there and allows it to help and adorn itself....

It does not seem and shine, and it is a very small thing to nourish or protect a poor miserable priest or preacher; but to build a jam church, to give golden jewels, to serve dead stones and wood, that shines, that seems, that bites royal, princely virtue. Let it shine, let it shine; but my ungleaming priest does the virtue of increasing God's kingdom, filling heaven with saints, plundering hell, robbing the devil, preventing death, saving sins; then he instructs the world and comforts everyone in his position, maintains peace and unity, finely educates young people, and plants all kinds of virtue in the people; and in short: He creates a new world, and builds not a perishable, miserable house, but an eternal, beautiful paradise, where God Himself delights to dwell." (E. A., B. 39, p. 238 f.)

Furthermore, Luther writes to Ps. 45, 9: "A poor village priest is now the most contemptible man; but if he has God's word and teaches Christ purely, he is a precious gem, a diamond or emerald in the sight of God. For God's word is such a precious and valuable gift, which God holds in such high esteem that he considers heaven and earth, sun, moon, and stars to be nothing in comparison with this word; for by the word all creatures were created and are preserved. Therefore a minister who has God's word and teaches faithfully is more beautifully adorned than the sun and all the stars, as Daniel Cap. 12:3 also says. Because I believe in Jesus Christ, I will have one who will honor me, despite the despisers; for my honor and adornment are of the Lord, who is called Christ. It is much better for me if the angel Gabriel looks at me for a moment than if ten kings hold me high and dear and carry me on their hands. This is what the Holy Spirit calls ivory palaces, for it is the custom of Scripture to call the most beautiful and glorious buildings by this name. But who would believe that the church or congregation, being the Word of God and baptism, are ivory palaces in the sight of God? And yet in truth it is so. For the Word, preaching, absolution, baptism, and the Lord's Supper, which Christ instituted and commanded the church, are the noble, precious treasures which adorn and sanctify the church, and by which it is to be kept so glorious. So even the smallest village is an ivory palace, in which there is a godly pastor and a number of faithful Christians. But that thou mayest see such glory, it needs other eyes than eyes of flesh. For that this is such a precious thing must be judged from God's word, namely, that there is God's word, that there is baptism, the sacrament of the altar, God's order and government, comfort of conscience, fear of God, trust in God, patience and following of Christ. These pieces must be looked at. For this is why the Holy Spirit is given to us, that we may know what has been given to us by God, 1 Cor. 2:12. The gifts of God are indeed with us and in us, but it is a greater gift to recognize them and to hold them high and dear. If one could recognize these gifts above all gifts, the Word and Christ, and see them as in a mirror, that would be just as much as if a man were resurrected and in paradise, and had a better life than Adam had in it. But the devil does not allow us to see it completely. If then the peasants, burghers and noblemen despise the good word and preachers, it hurts us, if we should say: what is it about a sack full of angry princes, kings, Turkish emperors, even a sack full of devils? If you look at the fruits and effects of the Word, the consolation of wretched consciences, the keys of Christ by which you can unlock heaven and shut hell, you would not let yourself be challenged. But the Holy Spirit belongs to it, that you may thus see this gift." (Eberle, Luther's Psal. Exl. Vol. 1, p. 569 f.)

Chapter I.

Of the division.

§ 1.

The introduction is not the most important and noblest part of the sermon, but because it is customarily the beginning of the sermon, it is dealt with first.

Note 1.

The well-known bishop and orator John Chrysostom († 407) was among the first of the fathers of the ancient church to begin his sermons with an introduction (exordium). The fathers sometimes preached their sermons without a special introduction, in that they went into the subject matter without further ado; sometimes they let it be preceded by one. Where the sermon has less the form of an art speech, but moves in the free homily, an introduction per se is not necessary; it is rather at the discretion of the preacher whether he wants to make use of it or not. If, however, as is generally the case today, even in casual discourse, a particular theme is developed and established from the text, a suitable introduction is to be recommended for lesser reasons. It introduces the actual thought as the subject, which is summarized and stated in the topic, and arouses the interest and attention of the listeners. Thus, the introduction is a kind of preparation for the sermon. Especially students of theology and young preachers, most of whom are still inexperienced in speech, are recommended to stick to the usual, old custom of beginning their sermon with an introduction.

Note 2.

Since the introduction is not an essential part of the sermon, it can be replaced by a wish, preferably a biblical one such as 2. Petr. 1, 2 ("God give you much grace" etc.), Rom. 1, 7 ("Grace be with you" etc.), or also a free prayer. This is followed by the reading of the sermon text, then the sermon, the treatise of the text. "There is the use of such freedom" remarks J. J. Rambach, "often makes more of an impression on the minds of the auditores than when one always remains on a leyer."

Quenstedt writes: Sometimes preachers may proceed immediately to the subject and the discourse, omitting the introduction, if, namely, the subject on which one is speaking is of such a nature that it in itself makes the hearer attentive and inclined, and fills him with delight and love,.... or if longer sermons have already preceded, as in the feast days, or if a great abundance and richness of the subject to be treated presents itself, or if the brevity of the time does not permit the sermon to be prolonged,..... Christ himself does not always make use of introductions, as we see in his sermons. His example was followed by the blessed Luther, who preached not a few sermons without an introduction and immediately began with the subject he wanted to talk about....

Note 3.

Some of the most famous and godly preachers, such as J. Ph. Fresenius, have usually preceded their sermons with a double introduction, the first before, the other after the reading of the text. The former is called the general introduction, the latter the special introduction. Such a twofold introduction may be used by great, astute men, skillful and powerful preachers; by others also exceptionally, when special occasions, extraordinary circumstances and the like make it seem advisable; as a rule, however, it is not to be recommended, because it:

1. goes against the very purpose of the introduction, which is to arouse the interest and attention of the audience;
2. easily confuses the listeners, especially the less gifted ones;
3. prolongs the sermon unnecessarily, or causes the preacher to spend part of his time on the introduction, which he would very much need for the actual discourse;
4. gives the sermon, especially if it is too long, a monstrous shape, so that it appears like a body with two heads;
5. also argues against the natural order. For when the text is read, the hearers rightly expect the preacher to come to the point, to treat the text. But if instead of

If the speaker talks about something else before he gets to the text, he deceives and disappoints his listeners, because by reading out the text, the promise is made that this, not something else, is to be the subject of the speech. And the attention of the listeners is not diverted to the text, but from it;

6. leads very easily to homiletic vanities and artificialities. For if the same idea is treated in both introductions (the general and the specific), why not one, but two? And if in each of them a particular thought is developed that is completely different from the other, this does not correspond to the unity of the theme that every well-ordered sermon must have.

Note 4.

Instead of the specific introduction, a short preface may be placed at the head of the sermon after the text has been read, before announcing the subject. This can be done especially:

1. when it seems necessary to indicate the connection of the text with the preceding and the actual scopus of the read text.
2. if it is necessary to explain the subject in advance for better understanding.
3. if one does not want to preach on the whole text, but only on a part of it, as is often done in the treatment of the pericopes. The sermon is then preceded by a short logical analysis of the text, in order to show how the one part is related to the whole. This is especially useful with texts of dogmatic content. (Cf. Dr. Walther's Gospel Postilla.)

Note 5.

When should the introduction be made? The answer will generally have to be: after the sermon. For it is only when the sermon is finished, when one has it before him and has a clear view of its content, that the most suitable introduction can be found most easily. This does not mean, however, that the introduction must be written last. The natural order in which a sermon is prepared is as follows: 1. choice of the text; 2. study of it and meditation on it; 3. statement of the theme; 4. detailed disposition (breaking down the theme into its main parts and these into their subparts with brief explanations); 5. introduction. - As a rule, it should be noted: The introduction has to be based on the topic, resp. the sermon, not the topic on the introduction,

because that would mean harnessing the horses behind the cart. If you have drafted the disposition, i.e., the sermon in draft form, and have found an idea to be dealt with in the introduction that corresponds to it, then you can begin with the introduction when preparing the sermon in writing. The rule established earlier: 'First the sermon, then the introduction' remains in place. "After that," writes Chr. Chemnitz, ("when we have chosen our text, the rightly understood text has been divided into certain parts") "we must think of the exordium, which must be in accordance with our text and the disposition," and S. Goebel: "As the introduction is the first thing in the sermon, so it is not unjustly the last thing in the meditation and recording or elaboration of it. For since it is to pave the way to the subject and the treatise, and to awaken the attention of the hearers by a certain recommendation of the same, the order of nature requires that one should first endeavor to invent the subject and to execute the same, before one endeavors to suggest it by the introduction, and to recommend what one wishes to say about it." -

§ 2.

The introductions must be adapted as much as possible to the theme of the sermon. The following may serve as introductions: a) a biblical saying, b) a biblical fact, c) an appropriate meditation.

Preliminary remark.

The introductions have been divided into fixed and freely selected ones. Fixed ones are those that are determined in advance and used in sequence. To such fixed introductions one has used:

1. a book of sacred scripture. This was divided from beginning to end into certain sections and each of them was used as an introduction in such a way that it was briefly paraphrased and practically applied. In this way, for example, Spener used the Epistles to the Romans and Corinthians as introductions in his sermons: "Des thätigen Christenthums Nothwendigkeit und Möglichkeit. For each introduction he took a whole chapter! That these introductions do not suffer from too much brevity does not need to be said.
2. certain misinterpreted and misused sayings of the holy scriptures. These were treated in such a way that one:

- a) clearly demonstrated the misinterpretation and abuse;
- b) thoroughly refuted the same;
- c) gave the right interpretation and
- d) applied the spell for edification.

That such introductions are not to be recommended and imitated is obvious, because the content of them will only seldom have a proper connection with the subject to be treated in the sermon, or this can only be established in a forced, violent way. Then such introductions either become too long, or the passages or sayings given to them as a basis are only overflowing, and finally, with introductions of the second kind, a certain annuncieness of heresies is provided, from which a preacher should beware with all diligence. More suitable and more useful for fixed introductions could be the main pieces of the Small Catechism, as well as verses from the best and most well-known hymns.

Freely chosen introductions are those for which the preacher chooses the subject to be treated each time at his own discretion, without being bound by a previously established rule. Regarding these, it should be noted what Quenstedt writes: "Not every introduction is suitable for every sermon. Therefore, be critical in the selection of the introduction. The introduction should, however, correspond as much as possible with the content and scopus of the text and be appropriate to it, so that the preacher does not begin with the fish and end with the birds," and Carpzov: "One should always begin with that which is related to the subject of the speech and has a relationship to its content.

Note 1.

The introductions must be adapted to the topic as much as possible, i.e. they must correspond to it, really lead to it and introduce it. In the introduction, therefore, one must not speak of any subject that has no connection at all with the theme and the sermon. Better no introductions at all than such, because they contradict their purpose. Carpzov writes: "Especially in introductions the following has its convenience and justification: 1. praise and extolment of the text we are interpreting; 2. time and place relations, when and where we want to speak; 3. Sentences of general content, whether they consist in historical facts, or in promises, or in commands, or in threats, so that one passes from the general to the particular truth, from the genus to the species, from prophecy and promise to their fulfillment and actuation, etc., and in this way arrives at the content of the text."

Note 2.

To introductions, which correspond to the topic, can be taken:

1. a biblical saying (dictum biblicum) that is self-contained and expresses a certain truth: e.g.: 1. Joh. 4, 16: "God is love"; 2. Tim. 3, 16 ("All scripture is inspired by God" etc.); Gal. 6, 7 ("Do not err" etc.) Such a biblical saying can be either parallel or contrary to the text and subject. It is called parallel if it deals with the same thing in the same way or relationship; it is called contrary if it expresses a truth that is in contrast to the one contained in the text and theme.

Examples: If from the Gospel on the 3rd Sunday of the Advent, Matth. 11, 2-10, the theme is: "The anger of Christ", then parallel biblical sayings are 1. Cor. 1, 23 ("We preach Christ crucified, an anger to the Jews" etc.) or Is. 52, 14 ("That many will be angry with him because of his form" etc.) etc. To the theme based on the Gospel on the 1st Sunday of Advent: "Christ's royal entry into Jerusalem" can be taken as a parallel biblical saying. Adv.: "Christ's royal entry into Jerusalem" can be taken as a parallel biblical saying Zech. 9, 9 ("But you daughter of Zion" etc.) -.

If the theme is taken from the Gospel on the 2nd Sunday of Advent: "Christ's earnest exhortation to his disciples to be ready for the last day. Adv. Luc. 21, 25-36, the topic "Christ's serious admonition to his disciples to be ready for the last day" can serve as an introduction; Luc. 17, 26. 27. If one wants to preach on the epistle on 20. Sonnt. p. Trinit. and treat the topic: "The walk of the children of light", the contra dicta Ephes. 4, 17-19; 5, 8; Is. 59, 10 and similar.

Among these contradictory sayings can also be counted those which seem to contradict the text to be treated. In the introduction, the dictum is compared with the text and the apparent contradiction is resolved. Introductions of this kind are particularly suitable for attracting the attention of the audience and are therefore recommended.

Examples: Text: Phil. 2, 12. 13; Theme: The apostle's exhortation that we should establish our blessedness with fear and trembling. Biblical saying Luc. 1, 74 ("that we might be delivered out of the hand of our enemies, serving Him without fear all our days"). Show how the "without fear" is very much in harmony with the: "with fear and trembling." - Text: Ev. on sund. Jubilate, Joh. 16, 16-23; Theme: "The spiritual joy of the disciples of Jesus"; Bibl. saying: Phil. 2, 12.

2. a biblical fact (factum biblicum), i.e.: a historical event that is reported in the holy Scriptures and presents one or the other doctrine, as e.g. such biblical facts are mentioned by Paul 1 Corinth, 10, 1-10 and doctrines are derived from them. Now such a biblical fact can be either similar or dissimilar, as the following examples show: Text: Ev. on Sund. Reminiscere, Match. 15, 21-28; Theme: "The Canaanite Woman a Victorious Fighter with Christ". For the introduction the biblical fact Gen. 32, 24-28, where the victorious fight of Jacob with the angel of the Lord at Jabok is reported. - Text: Gen. 12, 1-4: "Abraham's calling to be the father of the faithful"; as introduction Gen. 3, ff: The calling of Mosi as the leader of the people of Israel.

To the similar biblical facts belong also the exemplary or typical ones. These are also suitable for arousing attention and therefore for introductions. "It awakens attention in the soul of the hearers," says Gerhard, "if, in the interpretation of a New Testament text, one takes as the basis of the introduction a typical story or a prophetic prophecy of the Old Testament." The Old Testament offers such typical stories in abundance, such as the sacrifice of Isaac, the Exodus of the children of Israel from Egypt, the Ascension of Elijah, and many others.

Examples: Text: Acts. 1, 1-11, Epistle on Ascension Day; Theme: "The glorious ascension of Christ." For introduction: 2 Kings 2:11, 12, Ascension of Elijah. - Thus, either the sacrifice of Isaac, or the sacrificial lamb in the Old Testament, can be used as an introduction to a Char Friday sermon in which the sacrificial death of Christ is discussed.

Dissimilar biblical facts are even more fruitful for the introduction than the similar ones. They are based on biblical stories that report the opposite of what is contained in the text.

Examples: Ev. on the 3rd Sunday of Epiphany, Matth. 8, 1-13; Theme: "The cleansing of the leper." For the introduction 2 Kings 5:7 ("And when the king of Israel read the letter, he rent his clothes, and said, Am I God, that I should kill, and that I should quicken, and send unto me to rid the man of his leprosy?" - Ev. on Christmas Day, Luc. 2, 1-14; Theme: "The gracious revelation of God in the flesh at Bethlehem"; for the introduction: Ex. 20, the terrible revelation of God in the law on Mount Sinai.

A meditation, which paves the way to the right understanding of the subject. Such a meditation is elaborated somewhat further (but not too far) and confirmed partly with Bible verses, partly with other proofs. But one should be careful not to move in such a meditation on well-known commonplaces; this does not attract the attention of the listeners, but puts them to sleep. Therefore, choose something unknown, or illuminate the known from a new side, so that it appears in a new light. Exemplary in this respect are Dr. Walther's introductions to his sermons, in which even the best-known truths always appear in new and attractive garb. If the purpose of the introduction is to secure the attention of his audience for the sermon, then he also says in it what is worthy of attention.

Note 3.

Not superfluous is Rambach's remark that it is well done to alternate with these "three kinds of exordiorum arbitrariorum. Thus, one can take a dictum, a factum, or a meditation; for if one always keeps one and the same, then a great taedium (disgust) is awakened in the listeners."

§ 3.

For beginners, there is a threefold method to find the introduction: the analytical, the synthetic and the syncritical.

Note 1.

Older and more experienced preachers have less difficulty in finding suitable thoughts for the introduction. The meditation on the text offers them the same by itself; therefore, they need less guidance for this. It is different with beginners. They need certain instructions and rules to show them how to find suitable material for introductions and how to form them.

Note 2.

The analytical method consists in dividing the genus into its species and the species into their individuals. Thus, the analytical method is applied by proceeding from the particular to the general, i.e. a) by treating the subject as a genus and in the introduction a species of it, or b) by taking the species as the subject and then starting from an individual of it in the introduction.

Examples of a: Text: Matth. 19, 19; Theme: "The love for the neighbor." Introduction: From the love of friends or enemies. One can use Matth. 5, 43 as the basis of the introduction. - Text: Phil. 3, 18; Theme: "The enemies of the cross of Christ." Enemies of the cross are the Gentiles, Jews, sinful people, self-righteous people etc. The introduction can start from 1 Thess. 2, 15, where the apostle speaks of the Jews as enemies of the Lord. If one starts in this way from the species in the introduction, the transitus to the subject containing the genus is to be formed in the following way: "The love for the friends does not cancel the duty to love all men without distinction; therefore, let me speak to you on the basis of the text that has been read.

Examples to b. Text: Proverbs 28:1: "The righteous is as confident as a young lion." This text can be taken as a theme, or the theme can be based on it: "The courage of the righteous." For the introduction can serve: Joh. 1, 6. 7; 2. Chron. 32, 5; Apost. 23, 11 and similar. The subject contains the species: the "righteous"; in the introduction, however, if the scriptural passages cited are taken as a basis, one starts from the individual persons, Joshua, Hezekiah, Paul, describes the courageous courage which they demonstrated, and then in the transition to the species in the subject, one proceeds in the following manner: "This courageous courage did not only inspire Joshua and so on, but all those who are righteous by faith are filled with it, as we want to learn from our text.

This is the transitus ab individuo ad speciem. - Text: Psalm 1, 4: "But the wicked are not like this, but like chaff which the wind blows away." Theme: "The terrible end of the wicked." Introduction: 2 Kings 9:22-26, The end of Jehoram the son of Ahab by Jehu.

Note 3.

The synthetic method is the method opposite to the analytic method, in that one passes from the general to the particular, i.e. from the genus to the species, or from the species to the individual, i.e. one deals a) in the introduction either with the genus and in the sermon with the species, or b) in the introduction with the species and in the sermon with the individual.

Examples to a. Text: Matth. 11, 29: "Learn from me, for I am meek," etc.; Theme: "The Meekness of Christ." As an introduction, a meditation on the virtues of Christ can be used, in which he is presented as the shining example of perfection. These virtues are the genus, and meekness is a species of them. - Text: Epistle on the Feast of the Holy Trinity. The theme is: "The Mystery of the Most Holy Trinity". For the introduction, 1 Cor. 4 v. 1 or 14 v. 2 can be taken. At

One of these words is based on the mysteries of God in general, whereupon in the transition the preacher proceeds to the specific mystery of the Holy Trinity, his subject.

Examples to b. Text: Evang. on sund. Reminiscere, Matth. 15,21-28; Topic: "The victorious struggle of the Canaanite woman with Christ." For the introduction either a meditation can be taken, in which it is briefly shown how the believers in the power of the Lord wage a victorious battle against their enemies: flesh, world and devil; or sayings of the holy Scriptures, such as Rom. 8, 37;. 1. Pet. 5, 8. 9; 1. Corinth. 15, 57 and so on.

Note 4.

The syncritical or comparative method is the one according to which one compares the truth expressed in the subject with another one in the introduction. This comparison can take place both in terms of quality and quantity.

1 Comparison in terms of quality can be made between things that are a) either similar or b) dissimilar.

a) Similar things are called things that have certain characteristics in common, such as and (example and antitype), when Christ is associated with a shepherd (Ps. 23; Joh. 10), with a vine and vine dresser (Joh. 15, 1. 2), with bread (Joh. 6, 35. 48. 50), with water (Jer. 2, 13; 17, 3), with light (Joh. 8, 12), with a lion (Gen. 49, 10; Rev. 5, 5; 10, 3); the exaltation of Christ on the cross with the exaltation of the serpent in the wilderness (Joh. 3, 14), Christ with Jonah (Matth. 12, 39. 40) and so on. When the word of God is compared to a sword (Ephes. 6, 17; Hebr. 4, 12), to a light (2. Per, 1, 19), to a hammer (Jer. 23, 29), to fire (ibid.).

Examples: Text: Ev. on the 1st day of Easter, Marci 16, 1-8; Theme: "The resurrection of Christ on the third day from the dead." The introduction has to start from Matth. 12, 39. 40 and show how the dwelling of the prophet Jonas in the belly of the whale resembled the rest of the Lord in the grave, etc., and how Jonas, both in that he was three days in the belly of the whale and that he was spat out from it on the third day, was a model for Christ who rose from the grave on the third day. - Text: Joh. 11, 45-53; Theme: "The deliberation of the chief priests and Pharisees to kill Jesus." The

The introduction is based on the biblical fact Gen. 37, 18-20, how the sons of Jacob discussed killing their brother Joseph. (Typical introductions.) - Text: Joh. 8, 12; Theme: "Christ the light of the world." In the introduction, the properties of natural light are described, that it illuminates, turns night into day, warms, generates life, etc., and then it is shown how Christ, as the heavenly light, illuminates the spiritual darkness, etc.

- b) The comparison of dissimilar things takes place when opposites are put together and their differences are demonstrated; e.g., when light is compared with darkness, righteousness with sin, tranquility with strife, etc.

Examples: Text: Ev. on the 4th Sunday of Trinity, Luc. 6, 36-12; Theme: "Discipleship in the Love of God." Matth. 24, 12 ("Because injustice will abound, love will grow cold in many") can be taken as an introduction. - Text: Ev. on the 14th Sunday a. Trinit., Luc. 17, 11-19; Theme: "Right gratitude for divine benefits." The introduction may consist either in a meditation on the vice of general ingratitude, or may proceed from Deut. 32, 6: ("Give thanks therefore to the Lord your God," etc.). - Text: Job 1, 18-21; theme: the message of misfortune that befell the pious Job." As an introduction, Gen. 45:26 is used, where it is reported that Jacob received the message, "Joseph is still alive."

2. comparison in terms of quantity. This can be done in three ways, by either

- a) from the greater to the lesser, or
- b) from the lesser to the greater over, or finally
- c) starts from the same things and makes a comparison between them.

Examples to a. Text: Hebr. 13, 16 ("Do good and do not forget to share, for such sacrifices are pleasing to God"); Theme: "Christian charity for the poor." As an introduction, 1 John 3:16 ("We should also lay down our lives for the brethren") can be used. Leaving life is the greater, giving earthly means the lesser. The consideration could be: According to this admonition of the apostle John, should we give our life, that is, the greatest of all earthly goods, for our brothers, if necessity requires it, how much more should we do the lesser, that is, share with them the earthly goods given to us. We will deal with this on the basis of the text that has been read, etc.

- Text: Hebr. 13, 1 ("Stand firm in brotherly love"), or 1 Thess. 4, 9; Theme: "The apostle's exhortation to stand firm in brotherly love." In the introduction, we can start from the love of enemies on the basis of Matth. 5, 44 and show how Christ's commandment even obligates us to this love. But if we are to obey this more difficult commandment, how much more the lesser and easier one: to love the brethren. To pass from the greater to the lesser, therefore, is to set forth the former in the sermon, and to deal with the latter in the introduction.

Examples to b. Text: Rom. 8, 32 ("God did not spare His own Son" etc.); Theme: God's incomprehensible love for us in the giving of His own Son. For introduction can be taken: Gen. 22, 12 ("You have not spared your own Son"). - Text: Matth. 5, 44-48 ("But I say unto you, Love your enemies," etc.); Theme: "The love of our enemies." The introduction should have been about loving one's friends, and the transitus to the theme should have read something like: But this love of friends, as the Lord Himself says, is nothing special, because sinners also love their friends; but to love the enemy is possible only for the Christian, and of this let me speak to you now, etc. So one passes from the lesser to the greater, making this the subject, dealing with that in the introduction.

c) The same things are assumed, if the subject, which is talked about in the introduction, is of the same importance and significance as the subject, which is set up for the actual consideration.

Examples: Text: Ev. on 16th Sunday a. Trinit., Luc. 7:11-17; Theme: "The Raising of the Young Man at Nain." Basis of introduction can be: Apost. 20, 8-10, where we find the account of the raising of the young man Eutychus by Paul. - Text: Ev. on the 24th Sunday a. Trinit., Matth. 9, 18-26; Theme: "The miraculous raising of the little daughter of Jairus." Basis of the introduction: the biblical fact 2 Kings 4, where the miraculous raising of the child of the Sunamite is reported. In the introduction, comparisons are to be made between the miracles, what they have in common, in what one differs from the other, what makes it seem greater, more glorious, etc. - Text: Ev. on the Feast of the Reformation, Rev. 14:6-8; Theme: "How Luther Purified the Church from Papist Idolatry through the Reformation." Introduction: 2 Chron. 34: How King Josiah cleansed Judah from Baal's service, etc.

To this syncritical method belongs also that one speaks in the introduction already of the same thing which is to be treated in the sermon, but in such a way that one speaks only of an accidens of the thing. Such an accidens is:

- a) The importance and necessity of correctly recognizing the object in question;
- b) the errors and prejudices that exist concerning it;
- c) the objections raised against the same;
- d) the benefit that the right consideration of it brings, etc. m.

Examples. To *a*, text: Rom. 3, 23-36; topic: "The justification of the sinner before God." Introduction: Luther's words in the Schmalk. Art, page 300 (ed. v. Müller). - To *b*, text: Epist. on the Day of Thomas, Ephes. 1, 3-6; topic: "The election of the children of God to eternal life." Introduction dealing with the errors that are taught concerning it, or with the prejudices that are cherished, as if this doctrine may not be preached in the church. - To *c*, text: Jer. 3:12, 13; subject: "What should move us to sincere repentance of our sins." In the introduction the objections are to be mentioned and refuted which are usually raised: It is not yet time, the sins are too great, etc. - To *d*, text: Ev. on sund. Quasimodogeniti, Joh. 20, 19-23; Topic: "The Scriptural Doctrine of the Forgiveness of Sins." In the introduction, the benefit of this doctrine is to be shown, that only through it we can become quite sure of our forgiveness.

Note 5.

Often also the circumstances offer suitable material for the introduction, namely the circumstances of the place (dedication of a graveyard, s. Walther, Homil. Mag. vol. 4, p. 330; funeral oration in the churchyard, where the reference to the large number that already rests under the burial mounds, or over which the mounds will yet rise, to the funeral stones that stand all around and speak a serious language, cf. Walther l. cit, The time (the times of the church year, Advent, Christmas, Passion, Easter, etc.); the persons (at funeral orations, if the deceased has distinguished himself in faith and conduct, by loving activity, etc.). Furthermore, in the case of special events, if they are of a joyful or saddening nature, which either affect the people in general (rich or poor harvests, great drought, storms, plague, etc.), or only individual persons (weddings, shocking misfortunes). Cf. Walther, Homil. Mag-, vol. 1, p. 228; 172. -

Note 6.

In general, the following should be noted with regard to the introduction:

1. it should not be excessively long, but short. We have an excellent sample of an introduction in the great

Pentecost sermon of the apostle Peter, Apost. 2, 14: "You Jews, dear men, and all you who dwell at Jerusalem, let this be known to you, and let my words come to your ears." This introduction is as brief as it is purposeful. It does not weary the hearers, and yet makes them willing and inclined to listen; it calms the excited hearers, arouses their attention, since it makes them expect important things. "How odious long introductions are," says Aegid. Hunnius, "is shown by the example of clumsy preachers, who often devote nearly half the sermon to the introduction, and, when quite the conclusion of the sermon is expected from the hearers, do not now first present what they are going to talk about without reluctance on the part of the hearers." If Luther's advice: "A preacher should be able to stop" is well to be observed with respect to the whole sermon, so much more with respect to the introduction.

2. it does not get lost in details, but rather elaborates a thought which directly touches the subject. This also applies if the introduction is based on a biblical saying or a biblical fact; for these must not be treated like the text of the sermon and explained in all directions; if this happens, the introduction becomes a sermon. Rather, the character of the introduction requires that the scriptural passage or biblical fact cited in the introduction be used only insofar as the intended introduction to the subject requires it, leaving aside anything that does not serve this purpose. The speech should not show anything superfluous, but should have in all its parts something that pushes on to its end. It would be downright nonsensical to give in the introduction a circumstantial explanation of the particles that are found, for example, in the biblical saying, as was not infrequently done in the 18th century. Such a monstrosity of introduction is included in the "Homil. Mag.", vol. 6, p. 58 ff.
- 3) The truth treated in the introduction must be worth the attention of the listeners. If, for example, a preacher were to place at the head of his introduction the sentence: "Man is a moral being." if he were to shout this sentence into the congregation with a great expenditure of strength, with an importantly acting mien, with great pathos and a powerful voice, this could only make the impression of ridiculousness. What a primal power lies in this grandiose truth, what a feeling of the sublime and beautiful this sentence evokes in the listeners!

He might just as well say, and would produce the same effect, "A cat has four feet." "The art of uttering quite ordinary truths in an elegant, pompous, boastful, and bombastic manner," Spurgeon says very justly, "is by no means extinct among us, though its complete extinction (to use myself such a sounding phrase) would be 'a catastrophe,' 'likely to bring about the religious consciousness with intensity.'" (Cf. § 2, Anmexk. 2, 3.) Quenstedt writes in his *Ethica Pastoralis*: "For the basis of the introduction he (the preacher) makes either a praise of the text, or the proof of the connection of the same with the preceding words, or some other subject, so, however, that the introduction is not far-fetched, affectirt, pompous, abrupt, trite, or too general."

§ 4.

The main parts of the introduction are: the basis, the execution and the conclusion; the secondary parts: the pulpit greeting and the address to the audience.

Note 1.

The basis of the introduction is the biblical saying, the biblical fact, or a certain truth, which is found by own meditation. S. § 2 and 3, note 5. If one uses a biblical saying or a biblical fact as the basis on which the introduction is built, as it were, then chapter and verse should also be given, so that the listeners will immediately know that it is a truth of the divine word and can look it up in their Bible at home.

Note 2.

To take the statement of a pagan or a famous but unbelieving person, such as a poet, etc., as the basis of the introduction is not in itself reprehensible, but it should never be done, or only very rarely. However, the apostle Paul also quoted sayings of pagans: Apost. 17, 28 the statement of Aratus from Soli in Cilicia, and of Cleanthes from Assos in Mysia: "As also some poets have said among you: We are of the divine race"; 1 Corinthians 15:33 the words of the comedian Menander from his Thais: "Evil talk corrupts good morals", and Titus 1:12 the saying of the philosopher Epimenides: "One of them, their own prophet, said: The Cretans are always liars, evil beasts and foul bellies";

But it must not be left unnoticed that the holy apostle had to deal with those "among whom the writings of the pagans were highly regarded, indeed, who were yet to be converted from paganism to Christ," Gerhard remarks, and adds: "We do not absolutely and universally reject that one cites a perceptive and powerful word of the pagans, but we maintain that it must be done very rarely and prudently. Like the sermon, the introduction should rest on a divine foundation, flow from the source of the Holy Spirit, and have a divine, holy character from beginning to end. Moreover, if the preacher takes sayings of pagans and worldly men as the basis of his introductions, he exposes himself to the suspicion of boasting about his knowledge, which is all the more disgusting if his knowledge is perhaps quite windy. The same is true of the use of passages from world history, of proverbs. "If a preacher were to go too far in this," Gerhard remarks, "he would bring it about that the hearers would listen to the word of the living God sleepily and without attention, and eagerly wait for a funny and amusing little story to be brought forward. The word of God alone is living and powerful (Heb. 4:12), is a word of the Spirit and life (Jn. 6:23), is the inexhaustible source of divine wisdom, and has no need at all of the sayings of the pagans and profane stories to supplement it."

Note 3.

In the execution one has to keep in mind that it is an introduction to the sermon, not the sermon itself, and that the saying etc. to be treated in the introduction should form the basis, but not provide the material for the sermon, because that is what the text is there for. It is true that to base the introduction on a biblical saying or a biblical fact does not mean merely to mention them and then not to concern oneself further with them and to speak of something quite different, for that would be deception; but it means to develop the truth contained or given in them. But be careful not to go into all the details that either have nothing to do with the subject or are far removed from it: The introduction would then divert the listeners from the main idea and tire them. In the homiletical instructions given by Dr. Walther in his time, it is stated with regard to this point: "In the Deductio, one must be careful not to include in the treatment of a biblical saying or fact that which does not serve the tendency of the introduction as such, or the sentence with which one begins, contrary to the purpose of an introduction (such as the theme of an entire sermon), perhaps even with the indication of parts and subparts, so that the actual subject of the sermon would recede and the listener would be left with a feeling that the subject of the sermon is not the subject of the sermon itself.

The reader is prompted, even compelled, either to notice two coordinated objects, or to direct his attention solely to the introduction, or solely to the execution of the main object. - Also, the introduction ... should not contain more lines of thought than belong to the parts of a syllogism."

Concerning a biblical fact, it should be especially noted that in reproducing it, one must not only bring what is directly related to the subject, but that the reproduction must be a lively, descriptive description, with which short reflections and applications can be connected, for which often only one sentence is needed. A dry narrative misses its purpose by all means.

Note 4.

The conclusion of the introduction forms the transition or the transition to the topic. In it, it is to be said in a few words that what is indicated in the introduction lies in the text, then to state in general what is to be dealt with in the sermon; but not to state the topic itself already, "so that the listeners are still kept a little in suspense," as Rambach says, "and afterwards, when the topic is to be said, prove all the more attention and desire. L. Hüffel writes: "The transition (transitus) is rooted in the logical law that all ideas must stand in a certain necessary connection if they are to form a whole of knowledge, and that therefore no leaps may be permitted in a speech. Transitions are therefore essential parts of the whole structure of a sermon. There are transitions from the introduction to the theme, from the text to the theme, and from each individual section to the next. The speech consists of a set of concepts and ideas that unite in a synthesis. These concepts and ideas are often very far apart, and a sudden leap from one to the other would always bring a gap, often even a rift, into the unity of the whole. This is what the transitions are for; since no concepts can be connected to form a unity where the middle concepts are missing, they are supposed to bring this about and thus effect the coherent flow of speech; they are supposed to be in speech what the joints are in the body. Such transitions, however, are not easy, for they presuppose a complete mastery of the material and a firm grasp of the thread."

The transitions in Dr. Walther's sermons are exemplary. Only a few examples. After talking about the rights of Christians in the introduction, he goes to the text of the epistle on the feast of the

The Holy Apostle speaks of the appearance of Christ in the following words: "But, beloved, believing Christians, as spiritual priests, have not only glorious, high rights, but also many, great, sacred duties. Of these the holy apostle speaks in our epistle today." - In the introduction to the sermon on the Gospel of the Sunday of Septuagint, he speaks of the mysteries of the divine Word, which are not fully revealed to us, but which many have been shrewd enough to try to fathom to their own detriment, and then goes on to the text with the words: "In our Gospel of today, too, we are led to a doctrine which contains impenetrable mysteries, which many have already tried to fathom, and as a result they have fallen into serious errors, sometimes to the right, sometimes to the left, to their great detriment. This is the doctrine of the election of grace or providence. Let me therefore show you the right way, on which alone we shall be preserved from all error in regard to this comforting doctrine. For this we ask the assistance of Him in whose light alone we see the light, in a silent and believing Our Father." There is no leap, but as if by itself the speech leads in undisturbed flow to the text. Compare with this the following transition, which is found in a sermon by Dr. Römheld on the Epistle on the Sunday of Quasimodogeniti: The preacher has spoken in the introduction of the authenticity of the passage: "Three are witnessing in heaven" (!!) and now goes over to the subject with the following words: "But our introduction is getting too long, we must think of our subject and that should be: 'Our faith is the victory that overcomes the world.'" - Yes, the introduction should just not become too long, the preacher should always have his theme in mind as the goal during the introduction; but since, as he himself confesses, he has completely forgotten it, he has also completely strayed from it. Fortunately, it still occurs to him again, and with a *salto mortale* he succeeds in arriving at it. Not to be approved are those transitions that happen through the figure of speech of the 'occupatio', i.e.: the anticipation of the objection of the opponents. The preacher who does not know any other way to come to his topic than with the formula: "But someone would like to say it," or: "Here the opponents make the objection," reveals that he is not quite proficient in the language.

Note 5.

The content of the pulpit greeting should possibly be such that it is in harmony with the sermon, i.e. points the listeners to the same. This is especially recommended at the high festivals and on extraordinary occasions. (Cf. Dr. Walther: Sermon on the Gospel on Christmas Day, New Year's Eve, Easter Day, National Day of Atonement, etc.).

For the pulpit greeting can be used:

1. a desire taken from sacred Scripture, such as 2 Corinthians 13:13: "the grace of our Lord Jesus Christ," etc...;
2. Thess. 1, 2: "Grace be with you" etc.; 2. Pet. 1, 2: "God give you much grace" etc.; 2. Joh. 3: "Grace, mercy, peace from God the Father" etc.; Rom. 24 : "The grace of our Lord Jesus Christ" etc.
2. a prayer of petition and praise taken from Scripture, e.g.: Ephes. 1, 3: "Praise be to God and the Father of our Lord Jesus Christ" etc.; Joh. 17, 17: "Sanctify them in your truth" etc.; Ps. 143, 10: "Teach me to do according to your good pleasure" etc. - But use these words of the holy scripture as they read and avoid all own additions and interpolations, as they are often enough made!
3. a suitable hymn verse, such as: "Ach bleib bei uns Herr Jesu Christ" etc.; "Ach bleib mit deiner Gnade" etc.; at funeral services: "Mitten wir im Leben sind" etc. (Cf. Dr. Walther's Ev. Post., Predigt am 2. Christtage u. a.)
4. a wish expressed in one's own words. Such a wish may be used on special occasions, but is not otherwise recommended.

If the preacher begins with a free, heartfelt prayer, this takes the place of the pulpit greeting. This can be done on special festive occasions, as well as on the annual festivals; but the prayer must correspond to the festive celebration. (S. Dr. Walther's sermons on the Ev. on the 1st, 2nd and 3rd Sundays of the. On ordinary Sundays the content of the prayer must be more general, on festive occasions more specific, relating to the celebration, but never too long, so that the listeners do not become tired.

Note 6.

Addressing the audience.

1. appropriate forms of address are: "Mine," or: "Beloved listeners!" - "Beloved friends!" - "Beloved in the Lord!" - "Brothers and sisters beloved in the Lord Jesus!" - "Beloved congregation in the Lord Christ!"
2. special circumstances, occasions, celebrations, etc. may also be referred to in the form of address. etc. can also be referred to in the salutation. At Christmas the salutation may be: "In the newborn Savior, dearly beloved listeners!"; on Char Friday: "Brothers and sisters bought with the blood of Jesus Christ!"; at Easter: "In the Risen Lord," or: "In Christ, the Prince of Life," or: "In Christ, the glorious Prince of Victory, beloved ones.

Listeners!"; on the Day of Atonement, "Fellow-guilty and fellow-redeemed brothers and sisters in the Lord!"

3. avoid forms of address that smell of flattery and falsehood, such as: "All souls sanctified by God", or: "All chosen friends and beloved in the Lord! - Likewise, affected addresses are to be refrained from, which, as was once customary, were: "Devout Advent hearts!", or: "Going to our Advent King!", or: "Sanctified Easter hearts!", or: "Souls united to the Easter season and called to the Easter joy!" The dignity of preaching and worship demands true and simple salutations. "It is true," J. Ph. Fresenius rightly remarks, "that some tender ears of the state want to consider this formulation (Beloved in the Lord!), especially when distinguished auditors are in church, as too familiar and harsh sounding, thinking that the rules of state wisdom and politeness would be violated too severely if a poor preacher called distinguished people 'Beloved.' But because a preacher in the pulpit has to look not to worldly ceremonial, but to *simplicitatem christianam* (Christian simplicity), and because, moreover, in such a place the most distinguished are no more valid than the least, this judgment is not to be respected. The preacher stands in the pulpit not as a man, but as God's messenger; he preaches the word of the King of heaven and earth, preaches it to sinners, and therefore has no respect of person in his address. -

The salutation can precede the opening words, as is almost universally done today, but it can also be inserted into them. The use of the salutation too often in the course of the sermon is to be strongly discouraged, because this only has a disturbing effect. Even after stating the topic and the main parts, a salutation should not be used at the beginning of the treatise; it is at least superfluous at this point.

Note 7.

It is not advisable to use the so-called "formula finalis" between the introduction and the theme, i.e. to insert a special prayer request, a prayer, the request to the congregation to pray an Our Father or to sing a song verse. For if the introduction really introduces the subject, and if the transition to the subject has been made by the conclusion of the introduction, it is most natural to begin the sermon immediately. Such an insertion separates the two parts again and diverts the attention of the listeners. Often such a "Formula finalis" also looks quite affected!

Chapter II.

The choice of text.

§ 1.

The preaching of the divine word is based on a passage of the Holy Scripture, and this passage is called the text of the sermon.

Note 1.

The habit of preaching on shorter biblical passages is not based on divine order, but it is sanctified by the Lord Himself, as we can see in Luc. 4, 16 ff. Most of the time, the Lord did not base His sermons on a text, but linked them to external circumstances, as John 4:6-15; 6:24-58; Luke 13:1-5; Matthew 11:12-15 show; or the need of the present audience gave Him reason to choose His subject, as Luke 7:36-50; 8:4-18 and many others show. We see the same in the apostles (cf. Apost. 2, 14 ff; 17, 22-32; 24, 24-26). Also in the first centuries of the Christian church, mostly textless sermons were held. However, they more or less followed the scriptural passages read in the assembly according to the Old Testament example (cf. Luc. 4, 16, 17). Justinus Martyr writes in his 2nd Apology: "On Sundays the assemblies take place and the commentaries of the apostles or the writings of the prophets are read; when then the reader (lector) is silent, the chairman holds a speech in which he instructs the people and admonishes them to follow such beautiful things.

Luther, too, delivered sermons partly without text. When he left Wartburg Castle in 1522 against the will of his elector and appeared in Wittenberg to dampen the turmoil caused by Carlstadt and O. Didymus, he gave the well-known powerful sermons from March 9-16. Didymus, he delivered the well-known powerful sermons from March 9-16, without basing them on biblical texts. There is also a sermon without text on the Ev. on the Sunday Trinit. by him. Also known are the textless sermons of Joh. Matthesius on Luther's life.

However, the custom of basing the sermon on a biblical text goes back to the first centuries of the Christian church. When Basil the Great, bishop of Caesarea († 379), wanted to encourage his congregation to sincere repentance, so that the threatening judgment of God might be averted, he preached on the text Amos 3, 8: "The lion roars, who should not fear? The Lord speaks, who should not prophesy?" When John Chrysostom († 407) had to go into exile, he based his sermon on the words of Job 1:21: "The Lord has given," etc. Especially the fathers of the ancient church used to base their sermons on the high feast days on appropriate texts. (For more details on this subject, see A. Nebe: "Die Evangelischen Perikopen des Kirchenjahres", Wiesb. 1886).

Note 2.

The divine sermon (1 Thess. 2, 13) is to be based on a passage of the divine word; not in such a way that the sermon rests on this text like a building on its foundation, but that the material for the sermon is taken from the text as much as possible and the sermon is built up from its content. If the unity of the truths given in the text is expressed in the theme, which should always be the case, then the necessity of a certain text is already given. And since the Holy Scriptures are perfect, i.e., contain everything that is necessary for faith and walk, suitable texts are also available for every subject about which a preacher has to instruct his listeners. It is not a lack of suitable texts, but a lack of knowledge of them that often makes the choice of text difficult. Even every casual speech should have a specific scriptural text. It is not valid to object that because the casual speech, in contrast to the sermon, "places the casuelle, personal more in the foreground," "the casus or the fact as a deed of God gives here, as it were, the most specific real text to be illuminated from the word of God in general," for in every casual speech it is not the "casuelle," "personal," but the word of God, or divine truth, that should be in the foreground.

If Cl. Harms, who also delivered a textless sermon on the topic: "That all sinners are fools", wanted to justify textless sermons by saying: "It (the sermon) should not so much explain the Scriptures, but transfigure them, as the Spirit does Christ, Jn. 16, and not carry the text as a rope around the feet, but as a staff in the hand", it may only be replied that the transfiguration of the Scriptures cannot happen by anything else than by

right explanation of the same. Of course, Harms wanted to let this happen only exceptionally. The preacher is the messenger of God to his congregation and as such has to convey a message of his God to them in every sermon or speech. As such, however, he can prove himself to the congregation each time and his sermon as a divine message to them only by placing a word of God under it and treating it as such. This also gives his listeners the guarantee that they will not hear the thoughts and ideas of a man, the wisdom of the world, etc., but divine truth and wisdom; makes them willing to listen and to receive the sermon, but also shuts their mouths when truths are preached that are not pleasing to the flesh and arouse the opposition of the malicious. Thus a simple-minded Christian said to a preacher: "If you didn't always come with the Bible and say: Here and there it is written, you wouldn't be here for a long time!" This is true, of course, only if the preacher sticks to his text, interprets it and applies the truths it contains to the listeners.

On the other hand, the text itself offers the preacher no small advantages; it gives him the material for the sermon, leads him more and more into the Scriptures and yet also restricts him again. As far as the first is concerned, the words of Hüffel are fully correct: "One need only open the Bible when one is at a loss for material, and one will now be at a loss as to what one should first take from the available abundance." This is all the more true because there should not be two texts in the Holy Scriptures which are completely alike. They may contain the same doctrine, even the same point of doctrine (compare Rom. 3, 28 with Eph. 2, 8. 9.), but they are not completely the same. The point of view, the context, some addition, often a single word, gives each text its peculiar character, by which it differs from the other, perhaps very similar. Just as among the millions of people there are not two that look quite alike, so also not among the texts of the holy Scriptures. Thus, with every new text, the preacher always has, so to speak, new material, if he only takes the trouble to recognize the peculiarity of his text; he can then never "preach himself out. Those who "preach themselves out" have not infrequently brought this on themselves through their own inertia.

But the careful study of the text also introduces the preacher more and more to the sacred Scriptures. Even if the text is short, it contains divine truth. And if now the text is also sharply examined according to its context, compared with parallel passages, etc., the preacher does not just taste something of the water of life gushing out of it, but he dives into it.

under the same. The more he has read, immersed and lived in the Scriptures, the more he will preach according to the Scriptures.

But at the same time the text restricts him, forces him to stick to the matter or, as one says, to the stick. He has only to interpret the text; for even the parallel passages drawn or what is brought from elsewhere may only serve this purpose, in other words: he has to clarify, prove and substantiate the unity of the truths given in the text, as expressed in the theme. Thus, the text draws the boundaries within which he has to keep and move with the sermon, so that he does not get from the hundredth to the thousandth or, as Luther calls it, "into the wash. From this follows the necessary demand: no sermons without text, but only sermons with text. "The text should be the guiding star for the preacher," Goebel says in his Methodol. Homil, "the guiding star according to which he must direct the course of his sermon; the source from which he must draw his proofs; the foundation on which the whole treatment must rest; the barriers which must control the not uncommon desire to digress; indeed the soul which must animate the whole sermon. The more zealously an ecclesiastical preacher adheres to the text and extracts its riches, the better and more praiseworthy, let him know, he has administered his office." Father Bauer writes in his "Grundzüge der Homil.": "It is not enough that the preacher only now and then draws similar thoughts from the holy Scriptures to support his thoughts, but the whole sermon must be based on a biblical saying, appear as its outflow. It is one of the essential requirements of a sermon that the preacher base it on a certain text, that he, in order to assure the congregation of its correctness, reads it out with an exact designation of its place in the holy scriptures, that he expressly declares that he wants to base his lecture on it, and that he finally also does this conscientiously. Only in this way can the congregation be assured that it is not human wisdom but God's Word that is being offered. Daily experience teaches that the use of the text as a basis is often only an apparent one, and by no means contains an absolute necessity to preach biblically and Christianly. But it is just as certain that the text at least tells every preacher what he should preach, and that it essentially supports those who have the good will to preach biblically and Christianly in this endeavor." - Spurgeon: "Let the preaching matter be abundant, and grow out of the inspired word, out of the ipsissimis verbis used by the Holy Spirit, as the violets and primroses naturally grow out of the ground, or as honey flowing from the pane." - Finally, L. Osiander writes: "It is with careful consideration

It is a very old and praiseworthy custom in the Church of God that the preachers read a biblical text before the beginning of their sermon, which they undertake to explain, so that by a skilful and healthy interpretation of it the listeners may be instructed in those things which have their salvation as their goal, the erring and sinning may be brought back to the right path, the weak and the arrogant may be raised up, and those who are sluggish in good works may be driven to the same. When Christ read a biblical text from Isaiah in the synagogue of his hometown Nazareth (as Lucas reports in chapter 4), he immediately began to interpret it. For everything that is presented to the audience must be based on a text of Scripture, as on the very firmest basis or unshakable foundation. And indeed, those teachings, exhortations, punishments and consolations should be derived from the text itself, after the correct interpretation of it has been done. For everything that does not belong to the passage of Scripture which is read aloud has the appearance of being said in the wrong place and is prompted more by a mood than by the teacher's fidelity to duty."

Note 3.

When our paragraph says that the sermon is to be based on a passage of sacred Scripture, this of course refers only to the canonical books of sacred Scripture. To preach on a text from the Apocrypha is absolutely inadvisable. It is true that this was done many times in the 17th and 18th centuries, even by acknowledged faithful Lutheran theologians, but the apocryphal books are human writings and therefore deserve no higher esteem than the writings of other men, and one does them too much honor if one uses them as a basis for divine preaching. If a preacher chooses an apocryphal text, he is not to treat the truths taken from it as divine in themselves, but to prove them true first with sayings from the canonical books; so why not take a divine word as a basis?

The same is true of other human writings or words of even the most devout and orthodox theologians. If, for example, Spener preached a series of sermons on the first three books of J. Arndt's "Wahres Christenthum," this may be excused to some extent by the direction and taste of his time; it is not to be approved. We remember hearing a sermon at the Reformation on the words of Luther: "Here I stand, I can do no other; God help me, Amen!" and confess that it was unpleasantly touching. The preacher would have been wrong for his

The text of the Bible can be found very easily in the execution of the text. Let us let L. Osiander speak about this. He writes: "But one should select from a canonical scripture those texts which one wants to interpret before the assembled congregation. For although the apocryphal writings of the Old and New Testaments contain many very wholesome teachings, the same are found more abundantly in the canonical books of Scripture. What, then, is the purpose of attempting to explain a book or a saying of a scripture whose reputation is doubted, while the same thing can be explained from those books which have been in undoubted reputation since the times of the apostles? But yet I would not condemn it as a sin if someone were to read a passage from an apocryphal writing in order to explain it; I only want to remind you which procedure is the safest and, at least in my opinion, would be the safest." (De ratione concionandi.)

§ 2.

The texts are either prescribed by the church or freely chosen by the preacher. Among the prescribed texts, the so-called "pericopes" for Sundays and feast days, both evangelical and epistolary, occupy a prominent place.

Note 1.

Already in the church of the Old Testament the reading of the Scriptures was a main part of the Jewish worship (cf. Acts 13, 14, 15; 15, 21; Luc. 16-21), for which in larger synagogues a special lector was employed. For this purpose, the five books of Moses were divided into the so-called "parashas" and the prophets into the "haftars", that is, into certain sections, which were read aloud in the congregation on the Sabbath days. For the feast days there were also special lessons taken from the Scriptures. For example, the Song of Songs was read at Easter, and Ecclesiastes was read at the Feast of Tabernacles.

This process was soon followed by the church of the New Testament, which elevated the reading of the holy scriptures (ανάγνωσὴ, lectio, 1. Timoth. 4, 13) to an essential part of the public worship. (See the saying of Justinus M. under § 1, note 1.) At first passages were read not only from the Old and New Testaments, but also from the Apocrypha and biographies of the saints and martyrs, but in the fourth century only lessons from the canonical books were admitted. Originally, these lessons were freely chosen, as seems to be evident from the words of Tertullian: "We

come together to recall the divine scriptures when the nature of the present times causes us either to indicate something in advance or to recall it. Later, however, for the annual festivals and other cycles, a special selection of certain books or pieces was made, different ones in the individual churches. Already at the end of the fourth century, a regulated practice for the festival lessons had become common in some places. Collections of such lessons, however, are found only around the middle of the fifth century in Gaul, and among them as the oldest the so-called *Lectionarium Gallicanum*. (For more details, see Nebe: "Die Evangel. Perikopen" etc.).

G. Bauer writes: "Already at the time of Augustine († 431) at least certain biblical passages had become so exclusive for the feast days that the congregation did not like to miss them; moreover, many pericopes betray by their favoring of the miracle stories the striving to emphasize the divinity of Christ in a quite definite way, according to which their selection seems to belong to the time of the Arian disputes. The collection, which became common in the Roman Church in the sixth century, was transferred to the Frankish Church in the eighth century by Carl the Great and, with minor multiplications, especially by Paul Warnefried's *Homiliarium*, attained almost universal ecclesiastical validity in the Occident."

As far as the origin of our system of pericopes is concerned, it can undoubtedly be placed in the second half of the fourth century, and the presbyter Jerome Stridonensis († 420) is to be regarded as its author. It should be a companion for the clergy, therefore called *Comes*, but for the laity a small Bible, which contained the core and star of the same. This "*Comes*" of Jerome was introduced into the churches of the city and the province by the Roman bishop Damasus, the friend and patron of Jerome. Although others arose after this system of pericopes, Jerome's became more and more widespread, and Carl the Great introduced it for exclusive use in his kingdom. At the same time, he had Paul Warnefried, deacon at Aquileia, whom he held in high esteem, produce a postilla on the scriptural passages contained in it from the sermons of the older church fathers, which was published with a preface by Carl the Great under the title "*Homiliarium Caroli*". Probably this collection of sermons on the Gospels and Epistles was the first "Postille". *)

*The name "Postilla" seems to have originated from the words: "post illa verba". Because the reading of the "pericopes" was immediately followed by the explanation of the same, which therefore followed "after those words" (post illa verba), the collection of sermons compiled for the explanation of the "pericopes" was called "postilla" for short.

This pericope system was already criticized by Zwingli and Calvin. They found all kinds of deficiencies in it. It was abolished by the Dortrecht Synod (1618-19), but retained by a part of the German Reformed and the English High Church. Luther remained true to his conservative principles. Although he also had to make individual expositions, he did not fail to recognize the great advantages of this pericope system. Luther's criticism of the pericopes in general was that the doctrine of grace and justification took too much of a back seat to sanctification, and that some of them were taken out of context: Exhibitions which, however, are not unfounded. He remarks: "He who ordered them was an unlearned and superstitious admirer of the works"; but that he appreciated their advantages is shown by the fact that one of his first and best works is the interpretation of the pericopes (church postilion). - The advantages that these pericopes have can be summarized in the following points:

1. they control the arbitrariness of immature preachers or even preachers inclined to false doctrine in the selection of texts.
- 2 Because they return again and again, the simple can best learn the unknown from them, as the known.
3. they prevent the preachers when they are inclined to preach about favorite doctrines.
4. the many excellent postils on the pericopes prove to be excellent aids, especially for younger and weaker preachers, for the elaboration of their sermons, and for the laity not only as edification books, but also as testimonies of pure doctrine, according to which they can test the doctrine that is preached to them.

Luther writes: "If spiritual understanding and the Spirit itself do not speak through the preachers (whom I do not want to aim at here, the Spirit teaches to speak much better than all the postils and homilies), then it will finally come to pass that an individual will preach what he wants, and instead of the Gospel and its interpretation, blue ducks will preach again. For this too is one of the causes, that we keep the epistles and gospels as they are arranged in the postilions, so that there is little to be found in the way of witty preachers, who might act a whole gospel or other book powerfully and usefully." (B. 22, p. 238 f.)

L. Osiander writes in more detail:

In some churches it is customary that the so-called Sunday Gospels are interpreted in the main or early sermon on Sundays and feast days every year. This custom should be discontinued if the listeners are not sufficiently discerning.

and simple-minded people, not without good reason. For what recurs and is repeated every year is more deeply imprinted on the memory and remains more firmly seated; although I do not deny that the ancients could have achieved a greater benefit if they had sometimes made a more fortunate selection in sorting out those pericopes. - And especially at the most distinguished feasts, as there are: The feast of the Nativity, the feast of the Circumcision, the feast of the Annunciation, the feast of Easter, the feast of the Ascension, the feast of Pentecost, the feast of Trinity, it is well to repeat and inculcate the principal stories and doctrines of such great things every year, so that the same, placed as it were in a higher place, may attract the more attention and penetrate the more deeply into the hearts of the people. And those who, at such festivals, where the main articles of the Christian religion are usually treated, present to the congregation quite different and remote objects, have either lost all sensible taste, or as a rule they raise a monster, which once breaks out to the detriment of the church. But where either the people or the listeners are of such a nature that the pastor of the congregation is free to expound any connected or continuous biblical text in the sermon, then I would advise that on holidays he choose one of the four evangelists, but on weekdays either an apostolic letter or the Acts of the Apostles, or from the Old Testament a historical book or a prophet, according to the capacity of his listeners. In the selection of a scripture (whether of the New Testament or of the Old Testament), the minister of the church must diligently take care of the circumstances of the time and of the people, so that everything is directed to instructing, improving, and comforting the church, and that he takes the greatest care to bring out from the scripture that remedy which his hearers seem to need most.

But the preacher should not be so bound to a certain biblical book, which he has undertaken to expound, that he would not be at liberty (in the case of some emergency arising, or if the hope of an extraordinary blessing speaks in favor of it) to set aside the usual text according to the circumstances and to take up another subject of Scripture. And here the Psalms of David are the most appropriate, which contain various subjects, some of which instruct the church in a simple way, some of which encourage it, some of which comfort it, some of which present the most exquisite ways of fervent supplication, some of which are the most beautiful examples of praising God.

and to praise Him. From the prophetic writings, however, can be taken (besides the sweetest consolations) also the most serious sermons of repentance and severe punishments of sin, which prevail in the world today. But let the deviation from the ordinary text (as I said above) happen only when there is an emergency, or when one hopes to obtain an entirely different blessing by it."

§ 3.

The choice of free texts is conditioned by the scopus (aim or purpose) which the preacher has in mind, often also by external circumstances.

Note 1.

If one wishes to preach on free texts, it is advisable to draw up in advance a definite plan according to which the selection of the texts is to be made, so that this does not degenerate into a disorderly reaching back and forth. For example, if one decides to preach on the most important and instructive passages, such as the Messianic prophecies of the Old Testament, one can either follow the order given in the sacred Scriptures themselves, or make the selection of texts in such a way that they are as much in harmony with the church year as possible. Or, if the main doctrines of Scripture are to be considered on the basis of free texts, it is advisable to draw up beforehand a scheme for the whole ecclesiastical year, according to which the doctrine to be treated on each Sunday and feast day is to be determined and the choice of text made accordingly.

Note 2.

In sermons on free texts, the preacher must, of course, have determined the doctrine or the subject matter *) on which he wants to preach before he chooses a text. The text to be chosen, however, must really contain the subject to be treated, because otherwise the sermon cannot be in accordance with the text and cannot be developed from it. Take, for example, sermons on repentance. Their purpose, as their name indicates, is to call the listeners to repentance. In order to achieve this purpose, one can preach about the beginning of repentance, namely about the recognition of sin (text: Ps. 51, 5); about spiritual sadness or repentance (text: 2 Corinth. 7, 10); about faith (text: 2 Corinth. 7, 10).

*Note: the subject, not the topic, which expresses the subject to be treated in a certain form. The formulation of the theme should always be done after the choice of the text, because it must be strictly in accordance with the text, that is, the nature of the text must be kept in mind as a norm for the formulation of the theme. If this is neglected, the text is not both the source, but rather only the motto of the sermon.

(Text: Apost. 16, 30. 31); about the confession of sin (Text: Ps. 32, 5; Proverbs 28, 13); about the prayer of the penitent (Luc. 18, 13); about the necessity of repentance (Jer. 3, 12); about the fruits of repentance (Text: Matth. 4, 8; Ps. 51, 15); about the characteristics of repentance (text: Luc. 18, 13); about the causes (Apost. 3, 18. 19); about the obstacles of repentance (text: Apost. 8, 18. 23); about false repentance (Hos. 7, 16). Depending on which of these topics is to be presented, the text corresponding to it must be chosen.

Note 3.

Often the circumstances of the time determine the subject of the sermon and thus the choice of text. For example, a sermon on repentance around Christmas time could be based on the text Jer. 31, 22, or 1. Joh. 3, 8; at Easter on the text Ephes. 5, 14, at Pentecost on Apost. 2, 38. It would then have to be explained how the grace revealed by God at these feasts is the motivation for sincere repentance. The apostle Rom. 13, 11. 12 points out that the time in which the Christians were living in Rome was an invitation to them to be serious about sanctification. Cf. Ephesians 5, 15 ff.

Note 4.

What has been said about sermons of repentance generally also applies to wedding sermons or marriage sermons. The purpose of these is to present the marriage state as a divine order and to exhort people to begin and lead it according to God's will. However, one should beware of sermons on marriage with too general a content, because not only would the purpose not be achieved, but the preacher (especially if he has many to preach) would also soon preach himself out. Therefore, sermons or speeches of more specific content are to be given, namely: about the institution of marriage (text: Gen. 2, 18. 21 ff; Matth. 19, 4-6); the indissolubility of marriage (text: Matth. 19, 6); holiness (text: Hebr. 13, 4); the duties, (as love, patience, etc.). (Eph. 5,25 ff); the cross, the blessing (Ps. 128); and so on.

Note 5.

Particular care should be taken in the choice of texts for funeral sermons. It is precisely in these that the preacher has the opportunity to get to the heart of his listeners through teaching, text and exhortation. What a serious lesson lies, for example, in sudden deaths; what an opportunity the preacher has there to stir up the secure. In especially sad deaths, when the father has died and a large family is

When the mother has been torn out of a crowd of small children; when the only son or daughter has died; when several children have died at the same time or shortly after each other: then the floodgates of consolation must be opened; and God's fountain has water (of consolation) "in abundance". The springs of consolation are there, the preacher must only seek them out, open them and let them flow. But these sources are the individual sayings of the holy scriptures, which must therefore be chosen, interpreted correctly and applied to the case, so that the consolation contained in them overflows into the hearts of those who suffer. In the case of more ordinary deaths, on the other hand, more general texts should be chosen, because the preacher cannot always be specific about them without repeating himself, especially if he has to deliver many funeral orations. The rule for the choice of texts for funeral sermons is: the content of the text must correspond as closely as possible to the circumstances of the death, so that the listeners get the impression already when the text is read aloud: One should be careful not to choose texts which, when read out, give those present the feeling (since they rightly infer the deceased from the text) that the funeral oration will result in untruthfulness. What an impression the listeners must get, for example, if the text is taken from a person who is not at all distinguished by godliness: "O thou devout and faithful servant," etc. (Matth. 25, 21.) This can only cause infinite damage to the listeners, which can perhaps never be repaired, and the preacher himself becomes contemptible to his listeners. Therefore L. Osiander writes:

"If any sermon requires a very special text, which is often the case at the solemn union of young married couples, as well as at funerals, and when a new minister is to be entrusted with the ministry of the Word of God and the sacraments, then let the preacher choose especially such a passage or story of Scripture which contains those main doctrines which he is about to treat, lest, if the biblical text which is read is too remote from the intended subject, all that is said be forced and seem not to belong properly to the matter. And those who, by many detours, come close to the things of which they have promised to speak, do not show their sagacity in the right way, and the fruit of their teaching is small."

§ 4.

In order to make the selection of the texts with the necessary care, some rules are to be kept in mind, according to which the same has to be done. These are primarily the following:

1. choose a text from the canonical books of Scripture;
2. choose a text that corresponds as much as possible to the circumstances;
3. the text to be chosen must contain a specific doctrine of faith or morals, or it must at least offer a good opportunity to present it.
4. the text must be neither too short nor too long.

Note 1.

That only one text from the canonical books of Holy Scripture is to be chosen has already been explained in § 1, Annot. 3 has already been explained and justified. It may be noted here how to proceed if the deceased himself has chosen a funeral text from an apocryphal book, a hymn, etc., or if the relatives have chosen such a text. In such cases, the preacher may comply with the expressed wish, but must prove the truths expressed in the text given to him from the canonical writings.

Note 2.

In choosing the texts, the circumstances must be well considered so that the text corresponds to them as much as possible. The preacher must therefore take this into consideration:

1. to himself, that he does not choose a text for which he lacks knowledge and skill. David walked much better and more comfortably in his shepherd's clothing than in Saul's heavy armor (1 Sam. 17, 38 ff.). Furthermore, he should not choose texts that are not suitable for him. Unsuitable for a student of theology and young, inexperienced preachers are those texts that deal with severe trials and temptations of which they may have had little or no experience, such as Ps. 88:7, 8: "Thou hast laid me low in the pit, in darkness and in the deep. Your wrath oppresses me, and you press me with all your floods"; or texts like Hohel. 2, 6: "His left hand is under my head, and his right hand tempts me", according to which the relationship between spouses would be depicted as an image of the relationship between Christ and his church, what

especially for young, unmarried preachers, could only be unseemly. Finally, he did not choose such texts that could give rise to mocking remarks on the part of the listeners. Rambach gives the following example: "A candidate who was burned as black as a Moor by the sun came to the pulpit in a large congregation with the words Cant. 1, 6: "Do not look at me that I am so black, because the sun has burned me so.

2. to his listeners, that the text corresponds to the knowledge, the power of comprehension and the need of the same. Following the example of the apostle 1 Corinthians 3:1, 2, he gives "milk" to children in knowledge, and "strong meat" to those who are helped in knowledge; he first lays the foundation by simple presentation of the catechism truths, before he goes into the treatment of subtle, difficult doctrines and questions, which are far beyond the comprehension of the listeners, because they still lack the knowledge of the simplest and most necessary truths. If certain sins are on the rise, or if they want to break in, then such texts are to be chosen in which the same are punished. The same applies with respect to errors in doctrine, into which the listeners are in danger of being seduced. Finally, the circumstances of the place where the hearers reside must also be taken into consideration. "If one were, e. g., in a small hamlet," remarks Rambach, "and wanted to choose for a sermon on repentance the text Jon 1, 2: 'Arise and go to the great city of Nineveh,' etc., this would certainly indicate a great defectum iudicii ac prudentiae (lack of judgment and prudence)." -

Spurgeon reports the following examples of a ridiculous choice of text: "I heard a strange text taken the other day, which was appropriate or inappropriate as one wishes to look at it. A landowner had given away a number of burning scarlet coats to the oldest poor women in the village. Those who were radiant in such splendor had to come to church the following day and take their places directly in front of the pulpit, from which one of the so-called successors of the apostles then sought to edify the faithful with a sermon on the words: 'Solomon in all his glory was not clothed as the same one.' It is said that on a later occasion, when the same benefactor of the parish had made a gift of a bushel of potatoes to each father of a family, the pastor took as his text the words: 'And they said among themselves, this is manna.' I do not know," he adds, "whether the subject treated in

these cases has been appropriate to the choice of text; probably it has been, for Everything suggests that the whole thing has been foolish from beginning to end."

Note 3.

Only those texts are to be chosen which contain a certain doctrine of faith or morals, i.e. which are directly practical. There is no text in the Scriptures that, when considered according to its scopus and context, does not contain a useful doctrine, but not all texts are equally practical and usable. A preacher may be very learned and able to explain the spiritual meaning of the badger skins (Deut. 4, 10), the faces of the cherubim above the Ark of the Covenant (Ex. 37, 9), the typical meaning of the staffs that the children of Israel were to hold in their hands when eating the paschal lamb (Ex. It would be more than senseless to explain the meaning of the windows in Solomon's temple (1 Kings 6:4), but to choose the passages as sermon texts and to teach the congregation about them. Every faithful preacher has to think of the salvation of the souls bought with Christ's blood in every choice of text and to consider in prayer before God how he might achieve this goal, but not to proceed on the basis of subtle investigations. He might otherwise be much like a lion engaged in catching mice, or a warship hunting for a lost barrel of water. As little as it was to the credit of the king of Persia, Harcatius, that he was a famous mole-catcher, to the credit of the king of Lydia, Briantes, that he was excellent at making sewing needles, so little is it to the credit of a preacher, as a messenger of God to men, to occupy himself in the pulpit with such trivial things, while hungry souls long for the bread of life. To choose texts are therefore not:

- A. Mere gender registers, like Gen. 10, 1 ff.; Matth. 1, 1-17. It should be noted that Paul writes in the 1st Ep. to Timoth. 1, 3. 4: "As I have admonished thee, that thou stayedst at Ephesus,.... and commanded some that they should not teach otherwise, neither take heed of fables and genealogies, which have no end, and bring up questions, more than correction, unto God in faith."
- B. Speeches of the wicked or Satan alone, so that these are taken out of their context, like 1 Sam. 28, 19 the words of the alleged Samuel: "Tomorrow you and your sons will be with me"; or the words of Satan Job 2, 2: "I have passed through the land round about", v. 4: "Skin AM skin and all that a man has he leaves for his life";

or the saying of the wicked Jer. 22, 13: "Let us eat and drink, we will die tomorrow."

- C. Texts that deal with purely external, unimportant things, like 2 Timothy. 4, 13: "Bring the cloak that I left at Troas with Carpo when you come, and the books, but especially the parchment."

"There are," writes Rambach, "so many beautiful texts in the Old and New Testaments, which serve more for edification, yes, so many core and main sayings, which are known, but understood by very few; item sayings, which are misused for security, in which one finds matter enough to preach. But if one affects something special by mentioning *textus inexpectos* (unexpected texts), about which one should never think that one could preach a sermon, then there are usually dishonest intentions behind it, yes, one can even make oneself ridiculous with decent people, but this cannot happen *abusu nominis divini* (without misuse of the divine name)."

One should not think it possible that there could be preachers who occupy themselves with such trivial things and gimmicks in the pulpit. Experience, however, teaches the opposite. Thus a Jesuit preached 24 sermons on the words 1 Sam. 1, 1: "There was a man of Ramathaim Zophim, of the mountains of Ephraim," etc., and expatiated on the word "w a r" in seven, on the word "M a n n" in four sermons, while in the others he dealt with the whole geography of the land of Canaan. Also a Lutheran, the Magister J. L. Schweger in Altdorf, has done something similar. After this learned gentleman had preached in his first catechism sermon about the title of the catechism, he based the second one on the words: "Printed by Balthasar Scherben, university printer" and treated the topic: "The importance of the art of printing"! In our time, however, such tastes are common among the modern English "clergymen" of our country, as a glance at the daily English newspapers shows. These gentlemen "clergymen" should exchange the pulpit for the stage; in any case, they are much better suited as actors than as preachers and would do less mischief on the stage than in the pulpit.

Note 4.

The text must be neither too long nor too short. If the text is too long and needs further explanation, either this cannot be done thoroughly, or it takes up all the time allotted for the sermon, so that there is no time left for the application of the truths highlighted. An example of this might be

the epistle on Sexagesimä Sunday. In such a case, it is better to preach on only a part of the text. If, however, one is preaching on a free text that contains the doctrine to be treated but cannot be divided without tearing apart the context, it is better to read only the words that are in the center of the text, that give the summa of it and should serve as the actual basis of the sermon, but to treat the rest in the introduction, as far as it is necessary, in order to put the topic in perspective from the context. 1 Kings 18:1-15 can serve as an example, if the preacher wanted to make the words in the 12th verse: "Your servant fears the Lord from his youth" the actual basis of his topic.

Likewise, however, texts should not be chosen that are too short, especially if they are taken out of context. Why not read out what belongs either to the text itself or to its understanding? Thus, an English clergyman chose for the text of a funeral oration the words Apost. 9, 37: "She fell sick and died"; an American clergyman chose the words John 8, 52: "Abraham died" for a speech at the death of President Abraham Lincoln! While the former should have taken the whole passage of v. 36-42 to the text, the latter seems to have been a fool, or only intent on a sensation. Spurgeon himself, who otherwise so sharply condemns such things, also provides an example of such a choice of text. In a sermon on the subject of "small sins", he added the words Gen. 19, 20: "And it is small" as a text, which looks very similar to a play with the text.

The following testimonies from older and more recent times may find a place here as evidence for what has been explained.

Christ. Stock writes: "In the choice of the text, the preacher takes sensible consideration:

1. on himself. This happens when he:
 - a) He has researched his powers, so that he does not choose a text that he is not equal to, either in antiquity or in sublimity.
 - b) Take good care of his gifts. God has not given everything to everyone, but has distributed his gifts to different people according to his gracious pleasure.
 - c) If he takes his person and his position into account, so that he does not pick out a text that is not suitable for him. For something else is appropriate for a person who publicly administers the sacred office of preaching, something else for one who is not in office and who, for the sake of practice, makes words instead of a sermon.

2. to the audience, why he may choose such a text, which corresponds exactly to the state of knowledge of the same, so that he does not imitate the custom of incomprehensible physicians, who, without having investigated the condition and the disease of the patient, hurry to give him the remedies.
3. on the text itself, so that he may choose a useful text, which before others will promote the edification of the hearers, which is not too difficult, which contains an argument of faith and piety known to them. Nor should he present the matter in a confused and hidden manner; and finally a necessary text, which the present condition of his audience seems to demand urgently."

P. Bauer: "With regard to form, such passages are not to be recommended for texts whose doctrinal content is obscured by difficult, obscure language, by reference to antiquarian conditions whose understanding cannot be presumed by the congregation."

Christ. Palmer writes of casual speeches: "It is something beautiful, something glorious, when the preacher succeeds in striking the right note already with the text; this often has an electric effect on the congregation, which immediately feels: this is what should be spoken today."

The same: Concerning historical texts: "The preacher should be careful not to interpret too objectively and to deal too historically with the persons leaving in his text, while the present casus is neglected. If, for example, a wedding procession has arrived in the church, one does not want to be taught now about Boaz and Ruth, about Boaz the Younger and Sarah the Second; the main emphasis must rest on that which concerns the present case, and which, of course, will always come down to a general, objectively Christian thing."

Finally, Rambach writes: "It is a stinking, vain arrogance, if one wants to show on such occasions that one can give a whole sermon over two or three words, and that one can write a long and broad one. If the text is somewhat too short, it is better to include a few words from the context or a verse from the antecedentibus and consequentibus (the preceding and following), although it is not explained, so that inter surrectionem et sessionem (the rising up and sitting down) of the congregation, which is, after all, how appropriate, (the words of the text) standing, some time may pass and some spatium temporis (time) may pass, so that the auditores (listeners) do not have to sit down again the moment they stand up to hear the words of the text, since then they may even hear the words under the strepitu (noise) and not be able to hear them."

Chapter III.

The study of the text and meditation on the same.

§ 1.

The preacher must make every effort to reach the right understanding of the chosen text. Since this cannot happen without the enlightenment of the Holy Spirit, he must begin with heartfelt prayer for the same.

Note 1.

The right understanding of the text is the first demand that must be made on the preacher. The knowledge or understanding of the text offers him the right material for the sermon; for he should not preach what occurs to him, but what the text contains and is derived from it. The most important requirements of a sermon are that it contains God's word pure and clear (Deut. 4:2; Rom. 12:8), that the word of God is applied correctly (Rom. 15:4; 2 Timothy 3:16), that the law and the gospel are not mixed but separated (2 Timothy 2:15). These requirements can only be met by a preacher if he thoroughly familiarizes himself with his text each time and tries to penetrate it in order to recognize what teaching it contains. If the word of the Lord John 5:39: "Search the Scriptures" (actually: search the Scriptures) already applies to every ordinary Christian, how much more to a preacher who is supposed to teach others and interpret the Scriptures to them. How can he preach God's word purely and loudly if he himself does not understand the word of God, which he has before him as text and is supposed to interpret; how can he make the right application of this word to his listeners if he does not know whether it contains law or gospel, doctrine or refutation, exhortation or punishment, or comfort? Ezk. 3, 17 God says: "Son of man, I have set you as a watchman over the house of Israel; you shall hear the word from my mouth." This mouth of God is nothing else than the holy scripture and specifically the text that is always available for the sermon. But as little as a preacher will explain it to a listener of his sermon,

If someone does not pay attention to it, he cannot claim that he has heard the word of his God from his text if he has not given it his full attention and has not studied it. Rather, as soon as he has his sermon text before him, he too must say, "Speak, Lord, thy servant heareth." And if he has heard in this way and has allowed the Holy Spirit to open his understanding of the word, then he will also be able to give what he has heard and learned to his listeners and make them understand.

Let us still speak about Luther. He writes: "Knowledge is twofold, one of words, the other of things. Whoever does not have the knowledge of things, the knowledge of words will not help him. According to an old saying, one is accustomed to say: What one does not understand and know well, he will not be able to speak well about. Our time has brought many such examples to light. For many very learned and eloquent people pretend exceedingly foolish and ridiculous things, because they dare not speak of such things which they have not understood..... But he who knows and understands the matter teaches rightly and strikes the heart, whether he is eloquent and not finished in words. So Cato did it before Cicero when he spoke in council, even though he brought up such things roughly and without ornament and adornment, which were not suitable for anyone's mind and no one thought of them. Now this is not to be interpreted or understood as if I were rejecting grammar, which is quite necessary; but this much I say: If a man does not study the things in Scripture as well as grammar, he will never become a good teacher. For as he said, speech should follow a teacher or preacher and grow out of the heart and not in the mouth." (l, p. 998 f.) Furthermore writes Fr. G. Rambach: "Apart from these cases (of necessity), however, it always remains punishable if a teacher, either out of laziness, out of supposed edification, or out of an overabundance of household business, appears without preparation and spouts confused ... We are told by Pericles, that great orator of Greece, that when he was to appear and speak in court or before state assemblies, he invoked the gods to show him mercy, that he should not present anything that was not useful to the state and worthy of the Republic of Athens. What then is not the duty of a Christian teacher who has to speak in matters concerning the kingdom of God and the eternal salvation of men? He must invoke God, the giver of all good gifts, to give him grace for the direction of his duty; which prayer, however, would amount to a mockery of God if he were to neglect what is incumbent upon him in this."

Note 2.

For the right understanding of the text, however, not only diligence, scholarship and the like are necessary. A preacher may be equipped with a rich knowledge of languages, philosophy, history, etc., but he cannot reach the right understanding of the divine word with these (2 Corinthians 3:5). The understanding of the word, which is spoken by the Holy Spirit, can only be attained through the enlightenment of the same. For it depends not only on the grammatical, but also on the meaning laid down in the text by the Holy Spirit. Therefore Luther writes:

"First of all, you should know that the Holy Scriptures are such a book that makes wisdom of all other books into foolishness, because none of them deals with eternal life without this alone. Therefore you should despair of your mind and understanding, for you will not attain it with them, but with such presumption you will throw yourself and others with you from heaven (as happened to Lucifer) into the abyss of hells, but kneel down in your closet and pray to God with right humility and earnestness that he may give you his Holy Spirit through his dear Son, who will enlighten you, guide you and give you understanding.

As you see that David always asks in the above (119th) Psalm: Teach me, Lord, instruct me, guide me, show me, and the word much more, if he knows the text of Moses and other more books well, also hears and reads daily, nor does he want to have the right master of the Scriptures himself, so that he does not fall in with reason and become his own master. For there are ruffian spirits who make themselves believe that the Scriptures are subject to them, and can easily be obtained with their reason, as if they were Marcolfus or Aesopus' fables, since they are not allowed to live by the Holy Spirit."....

"Therefore let this be the first care, that he who wants to study the holy Scriptures may know his text well, and know this beginning first of all, that one should not dispute about God's things, philosophize, or judge by human reason and wisdom, strive for it and think about it. For if one should act in these matters with human reason and such speeches as seem to be equal to the truth, I could just as easily falsify and misinterpret all the articles of faith as Arius, the Sacramentarians and Anabaptists. But in the holy Scriptures alone one should hear, believe, and conclude with certainty in one's heart that God is true, however much the doctrine of faith, of which God speaks in his words, may seem to human reason to be foolish and inconsistent.

Furthermore: "Here then Peter attacks the false teaching. Since you know (he says) that we have the Word of God, stand firm on it, and do not be deceived by other false teachers, even though they come and claim that they also have the Holy Spirit. For this you shall know first (for the other he will say afterwards), 'that no prophecy in the Scriptures is done by your own interpretation'; so judge yourselves, and do not think that you will interpret the Scriptures by your own reason and wisdom.

Hereby all the fathers' own interpretation of Scripture is laid down and struck down, and it is forbidden to build on such an interpretation. If Jerome or Augustine or any of the fathers have interpreted it themselves, we do not want them. Peter has forbidden, you shall not interpret it yourself: Let the Holy Spirit interpret it himself, or let it remain uninterpreted. If then one of the holy fathers can prove that he has his interpretation from Scripture, which proves that it should be interpreted in this way, then it is right: if not, then I should not believe him.

So Peter attacks even the bravest and best teachers; therefore we must be sure that no one is to be believed, even if he presents the Scriptures as he himself interprets and interprets them. For no right understanding can be made by one's own interpretation. Here all teachers and fathers, as many as there are, who have interpreted the Scriptures, have failed. When they interpret the saying of Christ, Matth. 16, 18: "You are Peter, and on this rock I will build my church," as referring to the pope, this is a human, self-invented interpretation; therefore one should not believe them. For they cannot prove from the Scriptures that Peter is called the pope. But this we can prove, that the rock is Christ, and faith, as Paul says. This interpretation is correct. For of this we are sure that it was not devised by men, but drawn from the Word of God. Now those things which are written and preached in the prophets (says Peter) were not invented by men, nor were they devised by men, but were spoken by holy, godly men by the Holy Spirit."

§ 2.

After the prayer has been performed, the text to be treated is to be looked at with care in order to find the grammatical meaning that presents itself first.

Note 1.

One distinguishes between the grammatical and logical sense. The grammatical sense (*sensus litterae*) is that which the words present in their actual and original meaning,

The logical sense (*sensus literalis*), on the other hand, is the sense that the Holy Spirit first intended in the words inspired by him, whether the words are actually or figuratively understood. The logical sense (*sensus literalis*), on the other hand, is that which the Holy Spirit has first intended in the words inspired by him, whether the words are to be understood actually or figuratively. By the logical sense one understands therefore that, what the author wants to have understood under his words.

Examples: Luc. 13, 32 the Lord says: "Go and tell the same fox", namely Herod, v. 31. The purely grammatical sense of these words is: Herod, the tetrarch of Galilee, is a yapping, four-footed animal; the logical sense, however: Herod is a man similar to the fox in cunning and wickedness. - Gen. 49, 14 says: "Isaschar will be a legged (= bony, strong) donkey." The grammatical sense is: Isaschar is a dumb, brute animal; but the logical one: Isaschar is strong, but boastless, not magnanimous and serviceable to others. - Marc. 9, 42-48 would, according to the grammatical sense, command the mutilation of the members of the body, but according to the logical sense, the destruction of the sinful lust in the members of the old man is commanded. - Is. 11, 6-9 it is prophesied that "the wolves shall dwell with the lambs, and the pardels with the goats" etc. These words are understood by the coarse chiliastes in their grammatical sense; the logical sense, intended by the Holy Spirit, is that after conversion the enemies of the church will live peacefully in it with the believers. Cf. Matth. 19, 12 and others.

But if the grammatical sense in the above and similar passages is not the one intended by the Holy Spirit, it must by no means be disregarded, because he who violates the grammatical sense also sins against the logical sense, for he who does not even understand the grammatical meaning of the words will find out much less their actual, logical sense, since this can only be found with attention to the point of comparison. The grammatical sense is always the basis of the logical one. Luther therefore writes: "One must badly let Aaron remain Aaron in a simple sense, unless the spirit itself interprets it differently, which then is a new scriptural sense, as St. Paul to the Ebräern ch. 9 and 10 makes Aaron Christ". (XVIII, P. 1601).

Note 2.

In order to determine the grammatical meaning, Quenstedt gives the following instruction: "With the biblical text that is to be interpreted in the sermon, he (the preacher) makes himself thoroughly acquainted and reads it in private study not only in translations but also in the sources, compares it with Greek or Hebrew concordances,....

diligently consider its sum and division and diligently use and look up commentators and commentators, especially orthodox ones. - Since the text is the preacher's rule and guide, according to which he must direct the whole course of his sermon, the source from which he must draw his arguments, and the basis on which the whole treatise must be based, therefore one who wishes to preach 1. looks carefully at the text which he undertakes to explain to others, and reads it over and over again. 2. because the holy scripture does not depend on reading, but on understanding,.... He should make an exact and careful study of the individual words and phrases and thoroughly consider their meanings, so that he may learn to understand the true and proper meaning of the text and the scopus at which it is aimed. For by the words the things are designated, they are their characteristics, and ignorance of the words and the diction is followed by ignorance of the things, which latter produces not only simple errors, but also dangerous heresies. 2. logically, i.e. he judges the connection or disjunction of the words and sentences, determines the main theme, investigates the subject and predicate, etc." Chemnitz counts to the grammatical research that the preacher has to pay attention with great diligence: "a) to the words and idioms, both in the translation and in the authentic text, b) to idiotisms of language, c) to emphases, d) to parallel passages, e) to wrong explanations of the adversaries, who shamefully twist words and idioms.

§ 3.

The thorough research of the text, however, can only be done in such a way that, furthermore, the circumstances of the same are taken into consideration with diligence.

Note 1.

Before one can investigate the logical sense of the words, one must know: who is speaking in the text, to whom, about what, at what time, in what place; what prompts the speech, what the purpose of it is, etc., since these circumstances facilitate the understanding of the text, indeed often make it possible in the first place. It is therefore to be observed:

1. to the person who speaks. In the gospels and epistles, the person speaking is known from the beginning, because in the gospels, either the Lord or the evangelist speaks, in the epistles, either the Lord or the evangelist speaks.

the epistles of the apostle who wrote them; if the words of other persons are mentioned, they are named each time. It is different with free texts. With these, one often has to first determine the person whose words are given in the text. This can be done partly from the context, partly from parallel passages. If the person is not named or is doubtful, then the determination of the speaker can only be done by paying attention to the characteristics that are attributed to him, or by consulting parallel passages.

Examples: The question is: who is speaking in the 22nd Psalm, David or the Messiah? The context gives an answer to this question, because v. 17-19 there are descriptions, which can only be related to the Messiah. Furthermore: who is speaking in the 18th Psalm? The apostle gives the answer in the parallel passage Hebr. 2, 13, where he puts the words in the third verse of this Psalm into Christ's mouth. Likewise, the words of Hebr. 2, 12 prove that Christ speaks in the 22nd Psalm, which are presented as spoken by Him.

2. the person who is spoken of. If this person is not mentioned in the text, he/she must be found either from the context or from the parallels.

Examples: Is. 42, 1 ff. is spoken of a servant of God. The word "servant" is a very general term that can be used by many persons. The commentators are therefore not at all unanimous about who is meant by the word "servant". Some want to understand the king Cyrus, others the prophet Isaiah, still others the apostle Paul. The decision can only be given by the predicates, which are attached to this "servant". Because 1, according to v. 1, he was supposed to "bring the law to the Gentiles", that is, to be a teacher or prophet, it could not be Cyrus; because 2, according to verses 1 and 6, he was supposed to teach not only the Jews but also the Gentiles, it cannot be Isaiah; because 3, he is "given to the covenant among the people", it cannot be Paul either. For though Paul held the teaching office, brought the law among the Gentiles, and calls himself a servant of Christ, yet he is not "given for a covenant among the people." Therefore, only Christ can be meant by the words "my servant," to whom alone all these predicates can be attached. Also from parallel passages it is clear that the one who is called "servant" in Isa. 42, 1. ff. is none other than Christ, because Matth. 3, 17, and 12, 17-23 report that the prophecy of the prophet was fulfilled through Christ. - Matth. 8, 12 says the Lord: "But the children of the kingdom are cast out into the outer darkness." Which are

these children of the empire? Answer: the Jews. For as the word "but" indicates, these "children of the kingdom" are opposed to others, namely to those who, according to v. 11, "will come from the morning and from the evening and will sit with Abraham, Isaac and Jacob in the kingdom of heaven." But these are according to Mal. 1, 11: ("From the going forth of the sun even unto the going down of the same my name shall be magnified among the Gentiles") the Gentiles. That only the Jews can be meant is also clear from the fact that the Lord was prompted to speak v. 12 by the faith of the Gentile centurion of Capernaum. We can see this from Matth. 21, 43, where the Lord says to the chief priests and elders: "Therefore I say to you, the kingdom of God will be taken from you and given to the Gentiles."

3. the person to whom the speech is made. This can also be recognized from the context and the parallels.

Examples: John 20:28 Thomas exclaims, "My Lord and my God!" To whom did Thomas address these words? According to Theodore v. Mopsvestia and the Socinians, even more recent commentators have described these words not as addressed to the risen Lord, but as an astonished exclamation addressed to God. This, however, is first recognized as false by the "spoke to him," then also from the fact that Christ accepts these words of Thomas as a confession of faith in his person, in that he speaks to him in v. 29: "Because you have seen me, Thomas, you believe." -

4. the thing that is spoken of in the text. Whoever wants to determine this has to look above all at the attributes that occur in the text before he can understand and explain the words. If the matter cannot be determined with certainty from the text itself, then the parallel passages must be consulted, which are often clearer. "This is the peculiarity of the whole of Holy Scripture," says Luther, "that it interprets itself by means of passages and oerters held together everywhere, and by its rule of faith alone it wants to be understood. And this is above all the surest way to investigate the meaning of the Scriptures, if you are able to come to an understanding from the juxtaposition and perception of many sayings.
5. the place where the event reported in the text took place. Even if this is not necessary in all texts, in many it serves for a better understanding, which is why the place is not infrequently mentioned.

Examples: Joh. 1,28: "This happened at Bethabara, beyond the Jordan, when John baptized." The evangelist, in referring here to the

Oct, without doubt indicate that the Anabaptist did not make his glorious confession in secret, but in a public place, before a larger assembly. For "Bethabara" - Furthhausen indicates that there was a Furth, a place of transition, and thus a constant traffic took place. The Berleb. Bible notes: "Bethabara was a real public place, where there was a crossing over the Jordan and therefore always a gathering of people crossing over and over. - Joh. 2, 11: "Now this is the first sign that Jesus did, which took place in Cana in Galilee. The indication that this first miracle of the Lord happened in Galilee is a reference to the prophecy Isa. 8, 23 ; 9, 1; because: "Galilee was already much intended in the prophets, and that the same was determined, that in this despised little country the light should be great." (B. B.) For more examples see Joh. 19, 13 (where the double naming of the place indicates the solemnity of the action); Matth. 4, 14-16 and others.

6. to the time when what the text is about happened.

Examples: Joh. 11, 17 ff. the story of the raising of Lazarus. If we consider that the Lord performed this glorious miracle only a few days before His royal entry into Jerusalem, a new perspective opens up when we look at it. - Luc. 21, 25-36, Ev. on the 2nd Sunday of Advent. This prophecy of the Lord about the last day happened in the first days of the Passion Week. As the Lord revealed His omnipotence by raising Lazarus, so by this prophecy His omniscience, and both immediately before His suffering! This teaches us that not a man but the Son of God suffered and died for us etc.

Not infrequently, knowledge of the time in which the epistles were written helps us to better understand the texts. Let us take the epistle on the 23rd Sunday of Trinity, Phil. 3, 17-21, in which the apostle presents himself as an example to the Christians of Philippi, writing: "Follow me, brethren, and see them that walk as ye have us for an example. The apostle wrote this epistle in about the 11th year after the foundation of the church at Philippi, in the 27th year of his apostleship, and in the 62nd year after the birth of Christ. If the apostle had administered his ministry with such exemplary faithfulness during such a long period of time, and had not allowed himself to be shaken by persecutions or imprisonment, etc., the Philippians had to recognize in him all the more a shining example.

7. at the instigation of the text.

In the case of evangelical texts, the inducement can be seen from the harmony of the Gospels. A comparison of the

The reports that the individual evangelists give about what is contained in the text soon reveal what prompted the Lord to his speeches and works, or the evangelist to his report.

Examples: In the Ev. on Sunday. Estomihi, Luc. 18, 31-43, Christ announces His imminent suffering to the disciples. If we ask why He is doing this, we get the answer Joh. 11, 1-15. The Lord had received the news that His friend Lazarus was dangerously ill; therefore He started the journey to Jerusalem to wake up the now dead man, although His disciples tried to hold Him back in anticipation of the danger that threatened Him. Knowing that this journey would be his last, he announced his coming suffering to the disciples for the fifth time on the way, in order to prepare them for it. - Sometimes the reason can be recognized from the immediately preceding. In the Gospel on the Sunday of Septuagesimae, Matth. 20, 1-16, there is the parable of the workers in the vineyard. The Lord was prompted by Peter's question in chapters 19 and 27: "Behold, we have forsaken all and followed thee; what shall we have in return?" - The Gospel of the 25th Sunday after Trinity contains Christ's prophecy of the Last Day. It was prompted by the question of the disciples, v. 3: "Tell us, when will this happen, and what will be the sign of your future and the end of the world?" The prophecy in the Gospel is the answer to this question.

In the case of apostolic texts, one must first try to be certain of the cause that prompted the apostle to write the whole epistle from which the text is taken; from this, the particular reason for the words of the text will then easily emerge.

Examples: What prompted the apostle to the words in the ep. on the 24th Sunday A.D., Col. 1, 9-14, is evident from the occasion of the whole epistle, which Cap. 1, 7 and 8 and Cap. 2, 1 and 4: namely the report of Epaphras about the condition of the church in Colosse, the prayer war that the apostle fought for the churches in which he personally had not been, and the dangers that threatened from false teachers. The reason for the letter to the Galatians was that false apostles had appeared in the churches there, who tried to falsify the gospel preached by the apostle by mixing it with the law, as this is clearly stated in Cap. 1, 7; 3, 1; 4, 17; 5, 10; 6, 12. This is the reason for the epistles on the New Year's Day, Cap. 3, 23-29; on Sunday after Christmas, Cap. 4, 1-7; on Sunday. Laetare, Cap. 4, 21-31.

8. on the scopus. This is usually recognized from the circumstances of the time and the occasion.

Examples: The parable of the laborers in the vineyard is the answer to Peter's question, Matth. 19,27, "What do we get for it?" with which Peter betrayed pride and greed for reward. The purpose of the parable, therefore, is to teach Peter that in the kingdom of God, only grace prevails, so that in the kingdom, everyone must practice humility and beware of pride and arrogance. The occasion of the Gospel on the 2nd Sunday A.D. Trinit. (Luc. 14, 16-24) is the exclamation of a man sitting at the table, b. 15: "Blessed is he who eats bread in the kingdom of God. This word leads the Lord to the similitude of the great supper. The purpose of this is to show that mere wishing is not enough, but that most people are prevented from coming to the kingdom of God by their earthly mind. The Scopus of the Ep. on Sunday. Quinquagesimä is to show that love is more glorious and more excellent than the special gifts of grace, of which the Corinthians boasted so much and caused discord. That this is the Scopus is shown by the whole letter, but especially by the 12th Cap. -. The Christians in Thessalonica had the erroneous opinion that the last day must already come in their time and that the believers who had not experienced it were to be mourned. As a result of this error, they were sad and did not want to work anymore, because they thought that it would be in vain. The scopus of the whole first letter is therefore: To fight this error of the Thessalonians and to instruct them in the right doctrine and holy walk. With this scopus of the letter harmonizes the scopus of the epistle on the 26th Sunday after Trinity, Cap. 4, 13-18, as the final verse clearly shows.

9. on the affect (the mood) from which the words in the text flow. Only when the preacher puts himself as much as possible into the mood of the person speaking in the text will he understand the weight of the words. It is not only the mouth that speaks, but also the eyes, the whole face through the facial expressions, even the whole body through the movements, especially when the speaker is violently excited.

Examples: Ev. on the 10th Sunday after Trinity, Luc. 19, 41-48. Not only the tears, but also the form of the speech show that the Lord was not only filled with great pain, but also with heartfelt love at the sight of the city of Jerusalem, when He prophesied the downfall of the city and the people in such moving words. - Ev. on the 2nd Sunday of Epiphany, Joh. 2, 1-11. The words of the Lord: "Woman, what have I to do with you, my hour has not yet come", flow indeed from a loving affection of the Lord for his mother, but nevertheless also

out of earnest zeal for the honor of his office, in which Mary wanted to intervene. - Ep. on sund. By the figure of speech of the exclamation, the apostle indicates his mood, namely the highest admiration and worship of the wisdom etc. of God. of God. - Ep. on the 3rd Sunday d. Adv., 1 Corinth. 4, 1-6. The content and form of the words of this epistle show that the apostle is not speaking out of a desire for glory, but out of heartfelt humility.

- 10) On the context. "Since the knowledge of the things contained in the text often depends on the diligent comparison and consideration of the context, or of that which encloses the text on both sides, i.e., of what precedes and follows it, the minister of the Word should carefully consider what is the context of the text to be explained in the sermon, what immediately precedes it and what follows it. In doing so, one must not only pay attention to one or the other verse, but sometimes read through several verses, even often a whole chapter or even several chapters... The ancient Hebrews said about the reading of the context or the comparison of the preceding and the following with the text: "Whoever does not pay attention to what is written before and after in the law, dishonors the words of the Almighty God. (Quenstedt.)

Examples: Isa. 14:12 we read, "How art thou fallen from heaven, O beautiful morning star." Some interpreters have wanted to understand the devil by "morning star." But the context clearly shows that the king of Babylon is meant. Cf. the examples given under 1, which also belong here.

In many texts, the connecting particles already point to the context, which therefore must not be disregarded. Thus, in the epistle on the 2nd Sunday of the Adv., Rom. 15, 4-13, the particle "but" (because); in the epistle on the 1st Sunday of the Adv., Rom. 13, 11-14, the word "such" (*Και τούτο εἰδότε<ή*) refers back to the previous.

Finally, we would like to show by an example how the consideration of all mentioned circumstances serves the understanding of the text. We choose the passage Isa. 40, 1-5, which reads: "Comfort, comfort my people, says your God. Speak kindly to Jerusalem and preach to her that her knighthood is ended, for her iniquity is forgiven, for she has received double from the hand of the Lord for all her sin. It is the voice of a preacher in the wilderness: Prepare the way for the Lord, make a level path for our God on the field. Let every place be made high, and every mountain and hill be made low; and let that which is uneven be made level, and that which is crooked be made bad.

For the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord speaketh. We want to get to know for the understanding of this text:

1. the person who speaks. This is Isaiah; but he introduces other persons speaking, and these are: God Himself b. 1 and 2, then John the Baptist, v. 3-5, as is evident from the context and the parallel passages. Cf. Mal. 3, 1; Matth. 11, 10; 3, 3; Joh. 1, 13.
2. the person who is spoken of. According to v. 3 and 5 this is the Lord, the Messiah, about which the context and the parallel passages Mal. 3, 1; Joh. 1, 14 leave no doubt.
3. the persons to whom it is spoken. With the words: "Comfort, comfort my people" these are designated, namely the preachers of the divine word.
4. the thing spoken of. This is expressed in the words v. 5: "For the glory of the Lord shall be revealed." This revelation of the glory of the Lord is to be the content of the sermon and the means by which the people are to be comforted in their affliction.
5. The place where Isaiah was when he prophesied. According to Isa. 38 and 39, this was most likely Jerusalem.
6. The time in which Isaiah preached and specifically sounded the present prophecy. According to chapter 1, Isaiah lived under the kings Uzziah, Jotham, Ahaz and Hezekiah, that is, from 759-699, and this prophecy he received, as the context shows, at the time of Hezekiah, not long before the Babylonian captivity.
7. The reason for the prophecy. We recognize it from the text itself: it was the sadness and misery in which the faithful Israelites found themselves.
8. the scopus. This one was, as the words: "Comfort, comfort" show, to comfort the faithful among the people.
9. the affect, or the mood of the prophet. The predominant mood was: intimate love for the people, then compassion for them and joy over the imminent glorious salvation through the Messiah. Hence the abrupt beginning of this prophecy with the words, "Comfort, comfort my people."
10. the context. Such a context is not to be found here, since a completely new section begins with the text. However, points 5 and 6 show how far the context comes into consideration here, too.

Whoever analyzes the text in this way or in a similar way, depending on the nature of the text, will not find it difficult to find the meaning intended by the Holy Spirit.

§ 4 .

If one has made oneself sufficiently familiar with the circumstances of the text, then the logical, i.e. the sense intended by the Holy Spirit, is to be determined now.

Note 1 .

The grammatical sense is not the logical sense intended by the Holy Spirit in every passage of Scripture, as the examples given in § 2, note 1 have shown. 1 have shown. But every scripture contains a logical sense,' whether the words are to be taken in their proper or figurative meaning. For if no rational man utters sounds without wanting to express a certain meaning with them, it would be blasphemous to assume that the Holy Spirit, who spoke through the holy people of God, did not want to express a certain meaning in any part of the Scriptures. No, the words in every passage of Scripture are, as it were, the shells in which the meaning intended by the Holy Spirit is enclosed as the core. Empty shells, meaningless words are not found in the holy scriptures. It is therefore necessary to find and determine this, for only in this way does one arrive at the right understanding of the text, at the recognition of the divine truth laid down in it. "That I have otherwise admonished and warned," says Luther, "I will again warn and again admonish that the Christian reader take the greatest pains to seek the meaning indicated by the letter, which alone is the whole essence of faith and Christian theology, which alone exists even in tribulation and fear and overcomes the gates of hell together with sin and death and leads captive to the praise and glory of God."

But as certain as in every scriptural passage an actual, certain sense is expressed, it is also certain that every passage can have and has only one actual, original sense. The Holy Spirit has spoken in human form and manner in the Scriptures, because otherwise he could not have been understood by men at all. But as people express only a simple meaning with simple words, if they mean it otherwise honestly and sincerely, so the Holy Spirit has even more connected with his words a simple meaning or expressed in the same. It was only a deplorable aberration, if the great Origines would have interpreted the holy scriptures by

He wanted to honor the divine word by attributing to each word of the holy Scriptures a threefold sense, the literal, tropical and pneumatic or mystical sense, and by designating the investigation of the latter as the real task of interpretation. Thus the door was opened to arbitrariness in the explanation of the divine word, human opinions took the place of the simple literal sense of Scripture; Scripture actually ceased to be the foundation of faith. Unfortunately, Origenes found only too many followers in this, even among the great teachers of the ancient church, as we see in the three great Cappadocians, in Chrysostom, Ambrose and others. This allegorical interpretation of Scripture came to dominate more and more even in the Western Church. Only isolated voices rose against it. At the time of Louis the Pious, Chr. Druthmar, monk at Altcornbie, was the only one who pointed out that above all the grammatical-historical meaning of the holy scriptures must be brought to understanding. In the Roman Church, the scholastics endeavored to attribute to the words of Scripture, as much as this is contrary to the nature of all human speech, an allegorical, moral, and anagogical sense in addition to the logical one, the difference between which was expressed in the words: "*Litera gesta docet; quid credas, allegoria; Moralis, quid agas; quid speres anagogia.*" *)

Luther resolutely opposed this playing with the divine word by pointing out that the Holy Spirit had spoken in a simple and understandable way, and that his word could therefore only have a simple meaning. In fact, Luther proved himself to be the reformer in this respect as well, in that he brought a healthy interpretation of Scripture to recognition and validity. Let us hear him himself! He writes:

"And in the theological schools this is a very well-known rule, that the Scriptures are to be understood in four ways: first, according to history or the letter; secondly, according to example and the doctrine of good morals; thirdly, according to the heavenly understanding; fourthly, according to allegory or secret interpretation. And though I am content that every man should be right in his own mind and understanding, yet let our diligence be chiefly directed, if we would rightly do the Scriptures, that we may have a simple, righteous, and certain historical understanding.

For to interpret the Scriptures in more ways and understandings, I consider not only dangerous and

*) I.e.: The letter teaches what has happened; what you should believe the allegory;
The moral (sense) what thou shalt do; what thou shalt hope the anagogy."

useless to teach, but it also diminishes and weakens the name and reputation of Scripture, which is to remain on **one** certain mind and opinion for and for."

Furthermore: "Augustin plays his game with allegories or secret interpretations, which do nothing to the matter. The others are also not at one with each other. One has interpreted that it should be called 'bed', the other 'staff', since the points are also not the same. But we follow the understanding which is the most simple and which rhymes best with the Scripture and the example of David. The others follow the example of king Ahasuerus in the book of Esther. And I don't presume to be a judge of which mind is the best. But I would very much like to have only one interpretation, for I have no desire at all for such texts, which are so diverse and unequal; indeed, I am very hostile to all equivocation, that is, since words have more than one understanding. And one should endeavor, as much as is always possible, to take and grasp from the words of the text a **right simple understanding**, which rhymes finely with the grammar; and if we have the same, then there is no harm after that, whether one also wants to search for figures and secret interpretations in the text."

Finally: "The Holy Spirit is the most simple writer and speaker that is in heaven and on earth, therefore also his words cannot have more than a most simple sense, which we call the written or literal sense of tongues. But since things, by their simple words, mean simple things, something more and other things, and thus one thing means another, then the words are over and the tongues cease. And so do all other things that are not mentioned in the Scriptures, since all God's works and creatures are living signs and words of God, as Augustine says, and all teachers. But for this reason it should not be said that the Scriptures or the Word of God have no meaning.

The fact that a painted picture means a living man, without word and scripture, should not make you say that the word picture has two senses: a written one, which means the picture; a spiritual one, which means the living man. So, although the things described in the Scriptures mean something more, let not the Scriptures therefore have two senses, but let them keep the one to which the words refer, and then give the spirits of the walkers leave to hunt and seek, apart from the words, the manifold interpretations of the things indicated; but that they may watch, and not drive themselves away nor stumble,

as happened to the Gemsesteigern, as also happened to Origines. It is much safer to stick to the words and simple mind, there is the right pasture and dwelling place of all spirits".

Note 2.

The necessity of determining the logical sense, of course, demands that in all those passages of Scripture we depart from the actual, original, meaning of the words in which the grammatical sense is not at the same time the logical sense. Here, however, the following rules are to be observed:

1. the true, original meaning, or grammatical sense of the words is to be recorded in all passages of sacred Scripture in which the fundamental articles of Christian doctrine are given, the so-called *sedes doctrinae*. Such passages in which a fundamental article is revealed to us are: Joh. 1 and Hebr. 1 (of the person of Christ); Rom. 3 u. 4; Eph. 2 and Gal. 2 u. 3 (of justification); 2. Timoth. 3, 16. 17 and 2. Pet. 1, 19-21 (of the holy scripture); 1. Corinth. 11, 23 ff; Marc. 14, 22 ff; Luc. 22, 19 ff (of the holy supper) etc. If the Holy Spirit did not speak in actual words in such passages, we would not be able to be absolutely certain of our faith.
2. the grammatical sense is to be departed from only where there is a) a clear parallel passage.
b) analogy demands faith, c) clear sight demands.

Examples of a): Matth. 16 v. 6, the Lord says to his disciples, "Watch and beware of the leaven of the Pharisees and Sadducees." The figurative expression "leaven" is explained in the clearer passage v. 12: "Then they understood that He had not said to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. - Isa. 51 v. 1 says, "Hearken unto me, ye that pursue after righteousness, ye that seek the Lord: look unto the rock from whence ye are hewn." These latter words find their explanation immediately in the following verse, "Look unto Abraham your father, and unto Sarah, of whom ye were born." See also Luc. 6, 20 compare with Matth. 5, 3; Luc. 11, 20 compare with Matth. 22, 28. "The gospel," Luther writes, "interprets the prophets correctly, therefore one must interpret such a figure from the gospel and not follow the mere letter alone" (Vol. XX, p. 2123).

Examples to b): Rom. 9, 18 Paul writes: "So then he has mercy on whom he wills and rejects whom he wills." An interpretation

of these words that make God the author of sin, as given by Calvin, would violate the analogy of faith, namely the holiness of God (Ps. 5, 5; Is. 6, 3). Likewise the other interpretation of the passage Proverbs 16:4, "The Lord watches over all things for His own sake, even over the ungodly in the evil day," which is popular with Calvin, reads: "Solomon teaches that not only was the destruction of the ungodly foreknown by Him (God), but that the ungodly were created according to His purpose, that they should perish." (Comment. in Epist. I, 126.)

Examples to c): The clear appearance requires another than the pure grammatical sense, if the predicate cannot be assigned in any way to the subject taken in its actual meaning. Thus Gen. 49, 14: "Issachar will be a legged ass"; Luc. 10, 3: "Behold I send you as lambs in the midst of wolves." Cf. Matth. 8, 22; 1 Corinth. 3, 13.

However, the grammatical sense must not be set aside, because it seems to be ridiculous to reason. If this were the case, many doctrines of the Holy Scriptures, such as the doctrine of the Holy Trinity, of the divinity of Christ, etc., would fall. Therefore Luther writes: "I want to stand with the holy father Abraham and all Christians on the saying Rom. 4, 21: What God speaks, that He is able to do' (Ps. 51:6) and I will not first ask my reason how it rhymes, or whether it is possible that I may receive His body and blood verbally, and then, as a judge of God, interpret His words according to my own conceit. No, I will not rhapsodize; he has said it, I will leave it at that; if he deceives me, I am blessedly deceived. He has never lied, nor can he lie. But the fanciers are public liars, invented by me and by themselves; they must also lie continually, because they trust their conceit more than the word of God. And whoever does not want to do this and does not stand on this or similar sayings - to him I faithfully advise that he leave the holy scriptures and the articles of the Christian faith alone. because with subtle interpretations the longer the more he is condemned and it is better for him to remain a damned heathen than to become a damned Christian." (B. 20, S. 22, 14.)

It is generally unreasonable for reason to judge doctrines of faith, i.e., purely spiritual, heavenly things, on the basis of its own principles. For reason can judge only about sensible things, but not about such things, which by their nature lie far beyond its sphere. She

If it does so, it enters a field of which it knows nothing. Thus theological principles cannot be refuted by philosophical ones, and vice versa. If, for example, the philosopher sets up against the doctrine of the resurrection of the flesh the principle: "No individual, once destroyed, can return in the same form or essence," or against the doctrine of the Trinity: "One cannot be three"; or if Arius sets up against the unity of essence of the Son with the Father the principle: "He that is born is later than he that bore him."

§ 5.

In the study of the text, attention must be paid, first, to the truths contained in the text itself and, second, to the arguments added to the truths.

Note 1.

Luther writes: "There are two main pieces of Christian doctrine: faith and love (as St. Paul also writes and indicates everywhere), so that I do not know how to preach anything else. And of his sermons he says: "I have thus taught that my doctrine is first and foremost based on the knowledge of Christ, that is, on right, pure faith and true love." With this Luther pointed out the twofold main purpose of the Holy Scriptures, which is to teach and to exhort, or: to bring people to faith and to move them to love, to holy walk. The teaching is directed to the mind, the exhortation to the will of the hearer. But because error stands in the way of pure doctrine, and vice stands in the way of the practice of it, there is a second, twofold purpose, namely, to refute error and to punish vice. This fourfold purpose of the holy scripture is given by Paul in the words 2. Timoth. 3, 16: "All scripture inspired of God is profitable for doctrine, for reproof, for correction, for correction in righteousness. Since all who want to live godly must suffer persecution in Christ Jesus (2 Timothy 3:12), have to endure inner and outer temptations and therefore need comfort, the giving of this is also given as a purpose of Scripture, as the apostle Romans 15:4 writes: "What was written before was written for our learning, that we through patience and comfort of the Scriptures might have hope." In view of this fivefold purpose and use of the holy Scriptures, the truths contained in them have been divided into five categories and named after the words used by the apostle in the passages cited in the basic text, namely:

1. didascal;
2. elenctic;
3. paedeutic;
4. epanorthotic;
5. paracletic.

G. Bauer writes about this: "In most longer texts, many and various divine truths occur, which must be selected by a preacher, so that he can then judge which of them is most useful for his sermon. At the bottom of the invention of various matters in a text must lie that divine truth which is intended by the Holy Spirit directly or indirectly either in the words or in the things. From this, by a correct deduction, other divine truths are extracted, which are called Consectaria or Porismata. All those truths

are further modified in five different ways and presented either didascally or elenctically or paedeutically or epanorthotically [2 Tim. 3:16] or paracleteically [Rom. 15:4]; from which, finally, such a quantity of truths presents itself to the preacher that he cannot lack the supply to always present something else for edification, even over the text that has already been dealt with many times."

Note 2.

Each of these five genera of truths comprehends several species in itself, which may be briefly indicated for a closer understanding. However, it is to be noted in advance that not all texts (even some shorter ones) contain exclusively only one of these species, but rather often include several of them. We name the texts themselves according to the type of doctrine that is predominantly found in them.

I. Didascalic, or instructional texts. These include:

1. pure doctrinal presentations that state a doctrine sometimes directly, e.g., Ev. on the 3rd Chr., Joh. 1, 1-14 (doctrine of the person of Christ), sometimes indirectly in the form of an astonishment, e.g., Joh. 3, 1'6, or a thanksgiving, Ep. on the 18th Sunday n. Trinit., 1. Corinth. 1, 4-9.
2. instructive stories and parables; e.g.: Ev. on the 1st Sunday of the Adv., Matth. 21, 1-9 (teaching that Christ is a king etc.); Ev. on 11. Sunday n. Trinit., Luc. 18, 9-14 (teaching of justification).
3. prophecies in which a certain doctrine is given; e.g.: Ev. on the 2nd Sunday of the Adv., Luc. 21, 25-33 (doctrine of the last day).

- II. misleading texts, i.e., those that contain the refutation and punishment of an error. Among these are: 1. accusations; e.g.: Gal. 3, 1 ("O you ignorant Galatians" etc.); Joh. 3, 10 ("Are you a master in Israel" etc.); Luc. 24, 25 ("O fools and slow of heart" etc.). Also such texts in which the refutation takes place in the form of scolding belong here.
2. defenses of truth against error, doubts and objections; e.g.: Rom. 11, 1-5, (consistency of God's choice); Matth. 12, 1-8; Joh. 5, 1 ff. (defense of the teaching that Christ is Lord over the Sabbath).
- III. paedeutic texts, which urge a truly Christian sense and walk, good works. These include:
- 1st commandments; e.g.: Ep. on 2nd Sunday n. Epiph., Rom. 12, 11 ff.
2. exhortations that are partly direct, as in the epistle on Sunday. Jubilate, 1. Pet. 2, 11-20, or in the form of a counsel, like Rev. Joh. 3, 18 ("I counsel you to buy gold from me" etc.); or in the form of a request, like 1. Thess. 5, 12 ("But we also ask" etc.).
3. recommendations with introduction and emphasis of the benefit that flows from the recommended; e.g. Ps. 1, 1; Rom. 5, 3-5 ("tribulation brings patience" etc.).
- IV. Epanorthotic texts, which punish the vices and all ungodly things, partly directly like 1. Corinth. 5,2 ("You are puffed up" etc.); partly indirectly in the form:
1. of forbidding; e.g.: Eph. 4, 29 ("Let no idle talk" etc.);
2. of admonishing; e.g.: Rom. 14, 13 ("Therefore let us no longer judge one another" etc.); Matth. 3, 9 ("Think not that" etc.);
3. the threat; e.g.: Rom. 8, 13 ("For if you live according to the flesh" etc.); 1. Corinth. 16, 22 ("If anyone does not love the Lord Jesus Christ" etc.).
- V. Paraclete texts, i.e. those that contain consolation, partly directly like Matth. 5, 11 ("Blessed are you when men revile you for my sake" etc.); partly indirectly:
1. by witnessing compassion; e.g.: Is. 54, 11 ("You wretch, over whom all weathers pass" etc.);
2. by promises of grace and help; e.g.: 1. Corinth. 10, 13 ("None but human temptation has yet entered you" etc.);

3. by a wish; e.g.: Hebr. 13, 20. 21 ("The God of peace make you ready" etc.); 1. Pet. 5, 10 ("The God of all grace" etc.).

"These are," says Rambach, "the same famous *quinque genera dicendi*" (five genera of speech), of which in most compendiis homileticis *biel* confuse praecepta (confused prescriptions) are given, thereby making this matter very intricate."

Note 3.

"The arguments that are added in the texts are divided into two categories, namely, evidential and explanatory. Through these, the truths contained in the texts are supported by the sacred writers themselves.

I. Proving arguments or motivations, are those that reinforce the truths of the text.

Examples: 1. Pet. 5, 8 the apostle exhorts to spiritual sobriety and watchfulness. To this exhortation he adds the words: "For your adversary the devil.... whom he devours," thus giving the reason that should move Christians to comply with this admonition. - The Gospel on the 15th Sunday of Trinity, Matth. 6, 24-34, contains Christ's warning against anxious worries about food and clothing and at the same time the reasons why the believers should not give room to them. These are: 1. God's fatherly care, v. 25-30; 2. the futility of worry, v. 27; 3. the example of the Gentiles, v. 32; 4. the foolishness of worry, v. 34. - 1 Timothy 6:6-10, the apostle exhorts to frugality and adds as reasons for this 1. because we will bring nothing out of this world; 2. because the desire for riches is very dangerous.

With regard to these arguments, it should be noted that they are sometimes prefixed to the truths to be proved, sometimes added, and sometimes taken from other passages of Scripture in the form of quotations.

For example, the argument in 1 Corinthians 6:20 precedes: "You were bought with great price, so praise God in your body and in your spirit. - Likewise 1 Corinthians 6:15; Epistle on the 1st Sunday of Advent, Romans 13:13. Adv., Rom. 13, 11 ff. - The argument is followed in the words Eph. 5, 16: "Send yourselves into the time, because it is evil time." Further Rom. 12, 19: "Do not avenge yourselves, my beloved, but give place to wrath, for it is written" etc. - Taken from "other scriptures, Rom. 14, 10. 11: "We will all be presented before the judgment seat of Christ, according to the

It is written, "As surely as I live," etc. - Cf. the epistle on the 2nd Sunday of Advent, Romans 15:4-13. Adv., Rom. 15, 4-13.

Finally, it should be noted that these arguments are partly openly expressed, partly hidden.

They are clearly expressed in the text when the proof is connected to the truth in question with a causal particle such as 'because', 'because' and the like, such as Gal. 3, 10: "Those who deal with the work of the law are under the curse, for it is written: Cursed," etc.-Hidden they are when they are either added without a causal particle, or contained in the emphasis (the emphasis) of a word. As an example of how the arguments, without being connected with the thing to be proved by a causal particle, lie hidden in the text, may serve the epistle on the 17th Sunday a. Trinit., Eph. 4, 1-6. In this epistle the apostle exhorts: "Be diligent to keep unity in the Spirit through the bond of peace", v. 3. In the three following verses we now find listed in an asyndetic way the motives which should cause us to strive for unity in the Spirit. These motives are given in three tripartite compilations, namely: one body, one spirit, one hope of profession, v. 4; one Lord, one faith, one baptism, v. 5, and: one God and Father, over, through, and in all." While these motivations emerge clearly, they stand unconnected to the truth they support. - An example of how the arguments lie in the emphasis, or emphasis, which the words have, is furnished by the saying Eph. 5:11: "Have not fellowship with the unfruitful works of darkness." The apostle warns against all fellowship with sin. Each of the three words: 'unfruitful', 'works', 'darkness' are emphatic, and therefore with each of them a reason is given why we should have no fellowship with the works of darkness, namely, 1. because they are 'works', i.e., deeds that require effort, exertion, etc.; 2. because they are 'unfruitful'. 2. because they are "unfruitful" works, which bring no profit or benefit; 3. because they are works of "darkness," both as to their origin and their exit, for they spring from darkness and lead into eternal darkness. If they are of such a threefold nature, how could a Christian have any fellowship with them? Similar sayings see 2. Corinth. 5, 21 ("sin", "righteousness"); Ep. on Sunday. Septuagesimă, 1. Corinth. 9, 24 ff; 1. Pet. 1, 4 ("incorruptible", "undefiled", "unfading").

II. explanatory arguments, i.e. those proofs which illustrate the truths or objects contained in the text. These can be taken from:

1. from something similar, like Matth. 24, 27 ("For like lightning goeth forth from the exit" etc.). - Isa. 55, 10, 11 ("As the rain and the snow fall from heaven.... so shall the word that proceedeth out of my mouth be" etc.).
2. the opposite, as Rom. 6, 19 ("Just as you have given your members to the service of uncleanness.... so now also give your members to the service of righteousness" etc.).
3. from objections like Rom. 6, 1 ("What shall we say to this? Shall we persevere in sin" etc.); Cf. Rom. 7, 7, etc.
4. from examples, like Rom. 4, where the apostle explains the doctrine of justification by grace through the examples of the justification of Abraham and David. - Jacobi 5, 16, 17 (power of believing prayer proven by the example of Elijah).

The metaphors that occur in the text also belong to this class of explanatory arguments. For since a metaphor is nothing more than a contracted, abbreviated simile, it has the nature of an explanatory argument. As an example take Matth. 3, 10 ("The axe is already laid to the root of the trees" etc.). In these words we have a double simile: 1. the Jewish church is compared to a tree, namely to a barren tree, and 2. the divine judgments are compared to an axe that cuts down the tree so that it is thrown into the fire.

§ 6.

For the correct research of the text, certain aids are also necessary and applicable. These are a closer knowledge of the analogy of the faith, the faith and morals

The first part of the book is about the doctrine, the parallelism of the Scriptures and, finally, spiritual experience.

Note 1.

Rom. 12, 7 the apostle writes: "If someone has prophecy, let it be similar to faith." To these words Luther remarks: "Prophecy is of two kinds; one that tells of things to come, as all the prophets in the Old Testament and the apostles had. The other is interpretation of the Scriptures, as. Cor. 13 says: He who knows is greater than he who speaks with tongues. But because the gospel is the last sermon and prophecy before the last day, in which it is evidently foretold what is to come, I think that S. Paul is speaking here in no other way than of prophecy, as he says in 1 Corinthians 15, namely, by interpreting the Scriptures."

Even that, when he says that prophecy should be similar to faith, he undoubtedly means the Christian faith, which was the case at that time. The interpretation of Scripture should therefore be similar to faith, in other words, it should be done according to the analogy of faith. In what this analogy of faith consists, M. Chemnitz says in the following words: "The analogy of faith, however, is when the noblest articles of Christian doctrine are summarized, which are certain, firm and clear" (Loc. Theol. II, p. 154). This analogy of faith is therefore, according to the above apostolic statement, the norm according to which the explanation of sacred Scripture is done in all obscure and doubtful passages, which therefore every preacher must also have well in mind. To this analogy of faith belong especially the following four pieces:

1. the connection in which the articles of faith stand. For the articles of the Christian faith do not stand side by side without connection, but are joined to one another, or interlocked, like the beams in a building, none of which may be torn out without damaging the whole structure. They hang together like the links of a chain, from which no link can be removed without breaking the chain itself. Thus, for example, the doctrine of the atonement of Christ is intimately connected with the doctrine of the sinful state of the natural man and the punitive justice of God, which demands atonement in order to be able to forgive guilt. Whoever denies one of these doctrines also denies the other.
2. the order of divine truths. Each doctrine is in its proper place in the divine order of salvation. The doctrine of free will, for example, does not belong to the state before conversion, for in that state the will is much more enslaved and imprisoned under the power of the devil, but to the state after conversion, in which the will is freed from the bondage of sin.
3. the mutual relation which these truths have to each other. For example, Christ's atonement and our justification are interrelated because justification is the bestowal of Christ's atonement or merit.
4. the glorious symmetry of the doctrines of faith, which is manifested in the fact that all the doctrines of Scripture have for their ultimate end the blessedness of men and the glory of God. Cf. the conclusion of the Epistle to the Romans.

Note 2.

A thorough knowledge of the doctrine of faith and morals (dogmatics and ethics) is also necessary for a proper understanding of the text. Whoever lacks this, can certainly reach an external understanding of the words, but not of the things and truths contained in them. "How can one," writes Rambach, "preach e.c. of regeneration, if one has no right concept of it ex theologia thetica (doctrine of faith). How can one preach about the denial of oneself, if one has no right concept of it ex theologia morali" (moral teaching).

Note 3.

Spiritual experience is no less necessary. Practical truths that have such a profound effect on the life of the Christian can only be properly understood by those who have experienced them themselves. For example, how can one understand the words of the Lord, Matth. 5, 6: "Blessed are those who hunger and thirst for righteousness, for they shall be filled" and preach about them, if he himself has never felt the hunger and thirst for righteousness? How can he call the weary and burdened to Christ, if he himself does not know what it means to be weary and burdened! At the most, when he has to preach about such words of the Holy Scripture, he will adorn himself with foreign feathers and babble about it like a parrot. Therefore Luther writes: "Thirdly, there is tentatio, challenge, which is the touchstone, which teaches you not only to know and understand, but also to experience how right, how true, how sweet, how lovely, how powerful, how comforting God's word is, wisdom above all wisdom. Therefore, you see how David in the aforementioned (119th) Psalm so often complains about all kinds of enemies, evil princes or tyrants, about false spirits and mobs that he has to suffer because he meditates, that is, deals with God's word (as I said) in all kinds of ways. For as soon as God's word goes out through you, the devil will visit you, make you a right doctor, and teach you through his temptation to seek and love God's word When you have come here, hope confidently that you have begun to become a right theologian, who may teach not only the young, imperfect Christians, but also the growing and perfect ones; for Christ's church has all kinds of Christians in it, young, old, weak, sick, healthy, strong, fresh, lazy, foolish, wise, etc." etc." (E. A., B. 1, p. 70 f.)

Note 4.

The parallelism of the holy scripture. The individual doctrines are presented and treated in several places in the holy scriptures, sometimes from this, sometimes from another point of view. These passages are now to be compared diligently and carefully,

in order to arrive at the right understanding of the teachings themselves and their scope etc.. Luther emphasizes how necessary this is when he writes: "If they say that the Fathers, Augustine, Ambrose, Jerome and others have illuminated the Scriptures, they are lying; for they have not illuminated them, but have made the Scriptures clear with their own light and have held one saying to another, so that one has made the other finely bright and clear. So the Scripture is its own light. That is fine, when the Scripture interprets itself." (B. 15, p. 422 f.) How necessary, therefore, the knowledge of the parallelism of Scripture is, needs no proof.

§ 7.

In the study of the text, the work of others is often of great service, and the preacher may therefore make use of it; but this must be done wisely and cautiously.

Note 1.

The works of others that a preacher can easily consult when researching the text are threefold, namely: commentaries, sermon books and dogmatics. What

1. As far as commentaries are concerned, those that give more detailed interpretations of the individual books of the Holy Scriptures are of course to be recommended in the first place. At the top are Luther's commentaries on entire books or parts of them, such as his commentary on the first book of Moses, the epistle to the Galatians, the first Peter, and so on. No matter how often Luther's commentaries have been reproached for not being more precise in their treatment of the text, for being in part too prolix, etc., no one can justifiably deny that Luther has by far better captured the meaning intended by the Holy Spirit than all the newer commentators with their entire scientific apparatus. A man like Luther, who had read and immersed himself so completely in the Holy Scriptures that they were, as it were, the element in which he lived, the air which he breathed; who was so completely animated by the spirit which speaks in the Scriptures: met, so to speak, the right meaning of his own accord and could not give an interpretation which was at odds with the doctrine of Scripture as such. Next, deserve to be mentioned before others: The Gospel Harmony by Chemnitz, Leyser and Gerhard (published in German translation by the Preachers' Conference in Fort Wayne, Ind.), the interpretation of the Psalms by Joach. Mörlin, Apostolic Light and Law by Joach. Lange, etc. Excellent services are rendered by

Furthermore, the "Weimarische" Bible with its more edifying notes; then the "Hirschberger", because it gives a more literal translation of the basic text in many places.

2 Among the sermon books or postils, Luther's indisputably take the first place.

As modestly as Luther himself judged his writings, that he did not hesitate to declare: "Would to God, I had the several part of my books back home", so he said of his postilion: "my very best book, which, I have ever made ..., which also the papists like to have" *) (B. 30, p. 148), and also the later time has confirmed this judgment. Particularly recommended are also the postils of Dr. C. F. W. Walther, Heinrich Müller, Val. Herberger, Erd. Neumeister, Joh. Jac. Rambach, Heshusius.

Of dogmatic works are to be mentioned: the "Concordia" (best editions by Müller and the Concordia publishing house in St. Louis, Mo.), Luther's works (especially his pamphlets against the Romans, Reformed and the enthusiasts), the Examen Conc. (German by Nigrinus) by M. Chemnitz and his "Loci"; Joh. Con. Dietrich's Institutiones Cat. (German by Dr. W. Notz).
- May here still be given the hint: Not many, but good works are to be used. Whoever, for example, would have only Luther's house and church postilion in his possession, would use only these, would not merely read, but would study (for Luther wants to be studied), would, as many examples show, be a far better preacher than if he used dozens of newer postilions.

Note 2.

Rambach writes about the wise and careful use of foreign works:

"But if this use of other people's labor is to be done wisely, the following rules must be observed:

1 One must not resort to other work until one has tried one's strength in one's own meditation and has tried how far one can come by one's own reflection. If one immediately falls upon a postilla and writes out whole passages from it or immediately makes a commentary on the text and translates the Latin exegesis into German, then one is a parrot who chats after the words of others without certainty and conviction. But if one first meditates oneself before consulting others, one has a multiple advantage.

*) G. Bauer calls Luther's postils "inexhaustible treasure troves of homiletic wisdom".

Benefit from it. For if 1) one finds in them the very thoughts and views that one has had oneself, then one is confirmed by them. If they have 2) different views, which can nevertheless be combined with our thoughts, then one can enrich one's meditations thereby. If, however, they have 3) opposing views, which are contrary to our thoughts, then one has the opportunity to consider both opinions with their reasons, and to choose the one which has the most and most important reasons for itself, whereby the judicium is then very much exercised.

"2. one must choose from the work of others only that which is best and most useful, and accept nothing that one has not first examined." (Rambach is talking here about the use of commentaries filled with critical and philosophical scholarship. One should be quite careful in the public use in the sermon).

"3. one must not accept anything from the works of others that one has not first tested, 1 Thess. 5, 12: 'Test all things and keep what is good.'" (Authorities - no matter how good a sound they may have - Rambach wants to teach - are not to apply. The Word of God is norma et regula.)

"4. one must use the work of others in such a way that one is not guilty of plagiarism. (Here Rambach shares an extraordinary curiosity. Want to hear it: "I have been told of a studioso who had acquired forty to fifty postilles and preached bravely in the villages. When he had to preach a sermon, he would lay all forty of them on a long table, one after the other, and write the first sentence from the first postilla, the second sentence from the second, and so on. This must have connected beautifully.")

"5. one must only get advice from other good books, thereby excite one's mind to better reflection, and if one borrows something from others, let it become flesh and blood through one's own meditation."

The following words of Grotefend should also be noted:

"On this occasion I cannot suppress the thought that a good foundation of knowledge must be laid for such meditation, for he who does not possess this will stare at such a passage, he will look for a connection and find none; everything will remain dark to him, and he will blame the barrenness of the passage or of the rules given. It follows, then, that a preacher must necessarily study, and that his study must not consist in a comfortable reading of scriptures and

The main thing is not to read books, but to think about them constantly, and reading should only provide the opportunity for this. It is better to read a book ten times with constant reflection than ten books in the same time. This also shows how indispensable good exegesis is in order to be able to meditate usefully on a text, and as long as a preacher lives, the study of exegesis must not be dispensed with. It is only a useful study of exegesis that seeks to penetrate the meaning and spirit of the sacred writings, and does not search for how this or that one might have interpreted the passage. It is **precisely this scrolling around according to authorities that kills all one's own spirit and never leads into the spirit and the context of the sacred writings.** In studying exegesis, one must look more for the principles of the art of interpretation than for the individual interpretations themselves, so that one may learn to see with one's own eyes."

We add: This chasing after authorities cannot make anyone divinely certain. Instead of becoming certain through diligent research from the Scriptures and through the Scriptures themselves, one relies on the interpretations of others and is satisfied if one can cite one, two or three authorities for oneself. The certainty obtained in this way is purely human, i.e., it is based on human interpretation, wisdom, reputation, etc., but not on the word of divine Scripture. One cannot say: this is what Scripture teaches, but this is what this and that theologian says. This is not according to Scripture and is also not Lutheran. The Lord instructs us in Joh. 5, 39 (cf. Luc. 24, 28-27; Jos. 1, 8; Ps. 1, 2, 3; 119 and others), and the Bereans searched the Scriptures daily to see if this was true (Ap. 17, 11). Luther, however, declared at the end of the first part of his postilion that it was his greatest wish that every Christian should himself take before him the plain Scriptures and the plain Word of God: "Therefore, into it, into it, dear Christians!" he cries, "and let my interpretation and that of all teachers be only a scaffolding for the right building, that we ourselves may grasp the plain Word of God, taste it, and abide in it, for God alone dwells in Zion. In another place he writes: "One should not need the teaching of the fathers any further than to come to the Scriptures as they came, and then remain with the Scriptures alone" (B. 27, p. 247). The "fathers" should lead to the Scriptures and into the Scriptures, not out of them and away from them.

Chapter IV.

The topic.

§ 1.

The theme is the sentence formulated in certain words from the text, in which the truths to be treated in the sermon are summarized into one unit.

Note 1.

By "theme" is understood the determinedly formulated sentence with which the subject on which the sermon is to be preached is announced. Not all homileticsians use the word in this sense. The older ones, such as J. Hülsemann, Aeg. Hunnius, J. B. Carpzov, H. Töpffer, J. J. Rambach, and others, as well as several among the more recent homileticsians, such as A. H. Schott, F. G. Ziegler, call the main idea, which is in mind but not yet expressed in adequate words, the theme, and this, expressed in specific words, the proposition. Rambach says: "The proposition contains the indication of the matter to be treated in the sermon." Ziegler: "By the theme I understand the main thought, the leading idea of the sermon; but by proposition the word version, the form of the idea, the expression of the main thought; for we have quite often already developed a theme from a text, only the appropriate garment for it is still lacking." Admittedly, as he himself indicates in his "Fundamentum dividendi," the objection was made to him: "From what is the word $\epsilon\mu\alpha$ derived? and if it comes from $\tau\mu\eta\mu\iota$, does it not mean an established opinion, a sentiment? And on the other hand, what does *propositio* mean if it comes from *proponere*? Not the same thing $\epsilon\mu\alpha$?" And he, however, has not been able to refute this objection, but has only pleaded that he needs "the difference for the sake of the matter for his further investigation." Tittmann expressed himself in a very similar way: "One must distinguish proposition from subject; what is usually the matter for the budding

preachers for one and the same. The theme is the main idea determined according to a certain point of view and prevailing throughout the entire lecture; the proposition is the sentence which determines, indicates and expresses this idea. The theme, therefore, must be the content of the proposition; the proposition expresses the definite form of the theme, i.e., it determines the theme according to the purpose to be attained by the exposition of it." Cf. the use of the word propositio in the citations given from Hochstetter and Schott in the following note.

However, already Seneca and Quintilian used "theme" to denote the proposition that is dealt with, thus using theme in our sense; and the Latin *propositio* in a figurative sense first denotes the "idea that one makes of something." The above distinction made by Ziegler and Tittmann may therefore be a purely arbitrary one. And since the term 'proposition' in the sense given by them has almost completely fallen into disuse, for the sake of understanding we stick all the more to the present general use of the word subject.

Note 2.

A. A. Hochstetter: "The other part of the sermon, and that is, that I say so, the Archimedean point, from which the whole sermon results and its direction can be determined, is the proposition, which, according to the difference of method, is either an analytical or synthetic one. Analytical is called that proposition which makes the scopus of the text the subject of the speech, and is (as Carpzov defines it) nothing other than the actual content of the text itself, stated in short and clear words; e.g., if someone takes the scopus of the Gospel on the 21st Sunday n. Trinit. Trinit., someone would want to treat the scopus of the same, which is the recovery of the son of the royal, so it could be given instead of the proposition.

Synthetic, however, is the name given to a proposition that presents a certain doctrine drawn from the text. Thus, for example, "the faith proven in the cross" could be presented synthetically from the cited Gospel, to which 1 Pet. 1, 7 would be excellently suited as an introduction."

Whether the theme be analytical or synthetic, it is, if properly developed from the text and actually carried out in the sermon, the summary, or the expression into a unity, of the truths which are treated in the sermon. From it the speech proceeds, to it it leads back again. It either dissects what is in the

The proposition is the expression of the subject, or it compiles what belongs to it and thus brings it to understanding. H. A. Schott therefore says: "An actual proposition is the sentence which expresses the theme in a definite way. It presupposes that the speaker has already completed his meditation on the theme, i.e., that he has found the materials of his lecture in general, and has arranged them in a general order, i.e., that he has traced them back to a certain main idea. ... If the proposition is to correspond to its purpose, it must be so constituted that the unity of the theme shines forth from it." Likewise Palmer: "The unity of the text, the unity of the sermon, has its definite expression in the theme, which relates to the unity itself as the expression, the word, does to the thought. Both are one, but not identical.... Also, it must be remembered beforehand that under the theme we also deal with the moment of diversity, the parts, in so far as these are given by the text itself. ..."

§ 2.

That every sermon must have a theme demands the interest of both the preacher himself and his hearers.

Note 1.

That the interest of the preacher himself demands that every sermon, which he wants to prepare and deliver to the congregation, must have a uniform theme, will not be denied by anyone who is only somewhat familiar with the matter. A preacher should, according to the saying of the apostle 1. Timoth. 3, 2 and 2. Timoth. 2, 24, a preacher should be "teachable", i.e. qualified to teach God's word, to instruct those entrusted to his pastoral care so that they come to a well-founded knowledge.

Now the teachings of the divine word are diverse and manifold, both in their content and use: they form an unfathomable wealth, Ephes. 3, 8. 3, 8. But the preacher is to impart and present this wealth to his listeners, and he can only do this if he has first penetrated it himself, has familiarized himself with it as much as is possible for a weak person, and distributes it in the right way and at the right time. Nothing, however, requires him more to make himself properly acquainted with the text of the sermon, in which a part of this wealth is contained, than the task of extracting from it a corresponding theme, since he has to summarize the content of the text in it; for a full, all-round understanding of the text according to its content, its relationships, etc., is the necessary precondition for the establishment of a theme appropriate to the text.

On the other hand, the treatment of a certain topic facilitates the elaboration of the sermon. In the topic, he already has the core of the material for the sermon before him, knows which doctrine, or which part of it, he has to present and develop, and no longer needs to search for the material from all sides, which causes him much more effort than if he makes it his task to break down the topic in its essential components. He does not have to make long, time-consuming and tiring detours to reach his goal, but reaches it by the shortest and straightest route.

The elaboration of a sermon according to a certain, limited theme, however, also saves the preacher from disorder in the same. The subject matter of the sermon must be well and clearly arranged. This is very important. Some sermons contain very important and useful teachings, splendid thoughts, but because they are not kept in order, they shine in front of the listeners like a multicolored firework, without having a lasting effect. They only form a complete mishmash. "Our material should also," Spurgeon rightly says, "be well ordered in accordance with the tried and tested rules of spiritual construction. Not practical applications as the basis and doctrines as the keystones; not parables in the foundation and doctrines at the top; not the more important truths first and the subordinate doctrines last.... one story of doctrine must lead to another and one door of proof to another, and the whole construction must bring the hearer to a chamber from whose windows he can see the truth shining in divine light. In preaching, the motto also applies: A place for every thing and every thing in its place. Do not let the truths you utter go wildly astray. Do not let your thoughts move like a tangled human ball, but march along like a troop of soldiers. Order, which is the supreme law of heaven, must not be neglected by heaven's messengers,"

The thematic way of preaching also prevents one-sidedness. A preacher who preaches in this way will, if he is otherwise serious about his high calling, check his earlier sermons more often to see which topics he has already dealt with (especially when he preaches on the pericopes), whether he has missed this or that important teaching, whether he has focused too exclusively on doctrine or life. Neither the one nor the other may happen, but he must let every part of the holy scripture, gospel and law, come into its own. Doctrine, promise, consolation, invitation, commandments, warnings, threats, and punishment must be used according to the

The preacher will best be able to do this self-examination if the topics of his sermons show him the content of the sermons. And the preacher will be able to do this self-examination best if the topics of his sermons show him the content of them.

And finally, the elaboration of a sermon according to a unified theme facilitates memorization. If everything in the sermon is well ordered, one part logically follows the other, one thought, one sentence follows the other, then memorizing will cause only little effort, since the framework of the sermon is clearly in mind. But to memorize a confused jumble is not only extremely difficult and time-consuming, but also an ordeal for the memory, which bitterly avenges itself with time. Franz Volkmar Reinhard, at the beginning of this century high court preacher at Dresden († 1812), the most celebrated preacher of his time, who in 1800 in a Reformation sermon professed the Lutheran doctrine of justification with such decisiveness that the rationalists got into the greatest excitement about it, described it as the stubbornness of his memory that he only easily grasped coherent thoughts, but could not memorize his sermons at all if everything was not connected in them by strict order. This obstinacy, however, will probably show the memory of every preacher, which is why Rambach also remarks: "If one wants to memorize a sermon, then it is presupposed... that one takes care of a good order in the elaboration of the sermon. Cicero has already said: 'Order leads to the most light in the memory'. Thus, if one wants to preach analytically, one must dispose of the text in an orderly manner; if one preaches synthetically, however, one must deal with one's subject in a quite orderly manner, divide it up and keep it before one's eyes at all times, so that the memory is not overloaded. A sermon that is a confusing and disorderly mass is most disgusting to memorize and retain, because the memory has no thread to hold on to, to get out of the confusing labyrinth of the concept."

Note 2.

The preacher who has correctly recognized the task set for him and keeps this in mind especially during the sermon, knows that he does not have to entertain his listeners for a certain period of time, but has to strive for another, higher goal, namely, to edify them, regardless of whether this is to be done through teaching or exhortation, etc. The preacher is not a preacher, but a preacher. "But he that knoweth speaketh unto men for correction" (actually edification, i.e. for the advancement of faith and walk, which comes about through the fact that on the foundation laid, Christ (1 Corinthians 3:11), edification is steadily continued by means of the Word) "and for exhortation and for comfort. He who speaks with tongues corrects himself, but he who knows corrects (edifies) the church," 1 Corinthians 14:3, 4.

The preacher who interprets the Scriptures and proves the truth of the Gospel from Moses and the Prophets edifies the congregation and teaches it to understand the mysteries of faith (v. 2). Cf. v. 26 and Rom. 15, 2. This goal can only be achieved by the preacher when his speech is strictly uniform, i.e. when all parts of it, even the subordinate ones, converge in one point as their focal point. Only in this way can the preacher direct the thoughts of the listeners, their ideas, to the one point and achieve that they gain an overall impression from the sermon and take it with them, that is, that they are truly edified. Palmer rightly says: "Without a point of unity the speech... is not a speech, but a talking," and: "Its (the theme's) content should be the unity of the text, which has in itself, or is at least capable of taking in, the manifold things of it as moments; it is thus provisionally this unity that is to be grasped in a certain expression, which can serve as the leading thought for the whole sermon." Bauer: "The Christian interest of the assembled congregation must not be drawn here and there, thus making true gathering impossible; rather, the congregation must take away a total impression from every public, worshipful assembly, and in particular, a main Christian truth must be brought to clear and living consciousness through every sermon. In the sermon, therefore, one must not be content with bringing forward individual, scattered thoughts, which may have been accidentally stimulated by the text, but must draw all the individual thoughts to a central point. If the unity of the sermon results from this as a necessary quality of the sermon, then from this, in turn, the requirement that every sermon have a certain theme.

Luther expresses the same thing with the words: "A preacher should stick to the proposition and do what he intends to do, so that it is well understood. And: "It is up to a good preacher to be able to take a matter before him and briefly summarize and conclude it with two or three words, and then, if necessary, to strike out and explain it with sayings and examples, and to make a whole meadow out of a flower; just as a goldsmith can beat the same piece of silver thick and thick over one another into a lump, and then again beat it wide, curly and crooked, and into thin sheet metal; so that it is both a long and short sermon, and yet the same and not repugnant.

We leave here an essay on this subject by our former teacher, the blessed Professor G. Schaller, which he published in the 5th year of the "Homiletisches Magazin", and give it unabridged for the sake of its excellent content. The essay reads:

Does every sermon have to have a theme? And what is the purpose of publicly announcing the theme and parts?

In answering the first question, one should not overlook the fact that the word "theme" is used in more than one sense, namely, that it often designates the specifically formulated main proposition of a sermon, or the proposition, but at other times only the main idea dominating the entire sermon or speech, or the main content of the same. Apart from the question whether a formal main proposition should be placed at the head of the sermon and announced together with its main parts or not, there is no doubt that a preacher of the gospel worthy of his name will never appear without having made a plan, without having set himself a certain purpose, a certain goal of his speech, in other words, without knowing what he actually wants. In this sense, not having a theme for the sermon would obviously mean just as much as speaking into the blue, speaking without any intention, without purpose and goal, without coherence, without an inwardly ordered train of thought; it would mean just as much as making mere words, talking for the sake of talking, babbling. Even those preachers who, while standing before the congregation, fundamentally omit the indication of subject and parts, must nevertheless have become completely clear about their subject, as well as about the manner of treating it, must have chosen a main and basic idea, to which everything that occurs in the speech refers. And so they basically have a theme, although it does not appear externally in its own main clause. Yes, we may assert, without fear of contradiction, that, although the classical orators of ancient times were not accustomed to announce the theme and parts of their speech, they nevertheless pursued a quite definite purpose in their speech each time and were fully aware of their intention, their plan, and thus of their entire theme. In short, without a theme in this inner sense, a speech is completely unthinkable; a speech without a theme is not a speech, but only a talking.

From this immediately follows a second point, namely, that unity is a necessary requirement of a (formally) good speech. The sermon must have only one goal, must want to achieve only one thing above all others. All the individual parts of it, even the smallest, refer to this one thing. A house is made of different materials, but all of them, connected with each other according to a common plan, form only one whole. Even the smallest stone in the wall serves the unified plan of the whole, and although it consists of many individual pieces and parts, the completed building nevertheless presents itself not as a multiplicity but as a unity. At the sight of it

we no longer think of the individual parts as such, we see a whole before us and the beautiful harmony that connects the parts with each other delights the eye. In a formal respect, it is similar with a well-ordered speech that has been worked out according to a unified plan.

Someone might object that this pleasure in such a beautiful unity of speech is only an artistic-aesthetic one; such unity brought about by art is a thing for which simple, simple-minded Christians have no sense, no receptivity, from which they also do not have the least benefit; one therefore preaches God's word simply and simply, as the people understand it, and does not worry anxiously about a certain order; the people always grasp and retain only individual pieces from the sermon, not the whole. We take the liberty of remarking that we are of a different opinion. The majority of the listeners, as they are on the average, will of course not always be able to give an account of why this or that sermon, drawn from God's Word according to a unified plan and delivered in a lively manner, in which every word was in its right place, one supporting the other, made such a captivating and powerful impression on their minds. But the same listeners notice it very soon when a preacher without order, without aim, without plan throws all kinds of things together. Of course, there can be no question of an impression, of an overall impression, such as the listener should take away from every sermon of the divine word, of a shocking of the mind, of a movement of the heart, of deep emotion, of serious holy resolutions born in a contrite spirit, etc., with such a disjointed, disjointed and disorganized way of preaching. So bring unity, bring plan and order into your speech, or you yourself will throw insurmountable obstacles in the way of the influence of your sermon. Just as it should be noted with regard to the sacred ministry that we preachers are in no way able to strengthen, support or increase the power of the divine word, but that we are able to weaken, stop and hinder it. With all our diligence, faithfulness, effort and art, we cannot contribute in the least to the greater effectiveness of the word we preach: it is the Lord alone who strengthens the word in the hearts through his Spirit. But by our unfaithfulness, by our lack of diligence, by our timidity in thinking about how to present the word in the most wholesome, forceful and moving way, by our disregard for the natural laws of eloquence, we will undoubtedly greatly weaken the right impression of the preached word on the hearts of the hearers. We should therefore make every effort, spare no effort, no diligence, so as not to hinder the effect of the word on our part.

This is not to deny, however, that the heavenly word retains its inherent divine power at all times and under all circumstances, and that even individual sayings and torn pieces of it can save a soul to eternal life. But who would claim that when a word of God penetrates powerfully into a soul from a carelessly elaborated, incoherent and disorderly sermon, converts it and brings it to faith, who would claim that this happened through the carelessness and indifference of the preacher, and not rather that it happened in spite of it through God's special effect of grace?

As is well known, St. Paul counts among the necessary requirements of a bishop that he be "teachable", that he be a good "didactician" (1 Tim. 3, 2, 2 Tim. 2, 24). The apostle undoubtedly demands that he does not merely present fragments of Christian doctrine that have been torn off and thrown together as they come into his mouth, but that he is able to present and prove this doctrine in context and thoroughly. But does this not exclude all kinds of confusion and confusion in teaching, does it not set order and systematic arrangement of the speech as necessary? - However, there is no difference of opinion among us as to whether every (formally) good sermon, which does not merely want to be a continuous, simple, edifying explanation of Scripture, should be based on a uniform plan, a theme. On the other hand, a difference of opinion could be found concerning the question whether this theme should be regularly announced to the congregation in a rounded main sentence (theme in the usual sense) together with an indication of the main parts concerned or not.

And here we admit that the great orators of classical antiquity considered it finer, more oratorical, more proper and wiser to veil rather than to reveal the bone structure of their speech. They preferred to let their speech affect the listeners as an artfully structured whole, without interruption by giving parts, without incision. They intended to surprise the listeners and to win their approval unawares. They were concerned with instant persuasion, with getting the people to agree to a resolution, to an undertaking to be carried out immediately, or, in court cases, with winning over the judge. But whoever, like those old orators, merely wants to persuade the audience, would certainly be acting very unwisely if he wanted to betray his plan of campaign in advance, if he said: "Fellow citizens," I will show you immediately what I intend to persuade you to do now, keep such and such points in mind, and the following are the reasons with which you are to be assailed and overcome!

Under such circumstances, the persuaders would seek to arm themselves and cover themselves against the speaker's reasons in advance, and the unwise popular speaker or court advocate would hardly achieve his purpose.

The preacher of the gospel is in a completely different case. His profession is completely different from the profession of an orator of classical antiquity. In his case, it does not depend, as in the case of the latter, on persuading his listeners in the space of an hour to certain resolutions and deeds, on determining the judge to a favorable verdict, on surprising and overpowering both of them by presenting true and sham reasons. No, he is Christ's servant and witness, a teacher and messenger of the gospel. He does not present new and surprising truths, but the long known, ancient, eternal gospel. His task is not to inspire the listeners to worldly undertakings and deeds, but to instruct them with the heavenly word, to feed them, to break the bread of souls for them, to frighten the secure with God's law, to refresh the frightened by the consolation of Christ's wounds, and to proclaim the beatific word, as it never becomes obsolete in truth, again and again in new freshness, in new power of witness, with new joyfulness. How different his office is from the profession of a worldly and completely pagan state orator! He needs no ostentatious ornaments. He does not want to merely persuade in an ingratiating way. He wants to convince. And his means to this end is not the art of man, not the wisdom of the world and of reason, but the pure Word of God, the heavenly light. He does not want to achieve earthly goals, but to make the souls entrusted to him blessed, to gather selected sheaves into the heavenly sheaves and to help fill the tables of the eternal supper on his part. And here the question is obviously not: How should a preacher begin, so that he equals the old and famous classical orators, a Cicero, a Demosthenes? but: How does he most surely achieve the purpose of his office, to make men, sinners, blessed? And what influence will this consideration have on the arrangement and delivery of his sermon? We think that the following applies here: "Summa utilitas omnis regula", and: "Salus populi suprema lex esto!", principles from which undeniably arose the custom of announcing the subject and parts of the sermon in a sharply marked manner. And we must confess that this way not only does not seem reprehensible and unworthy of a Christian pulpit orator, but even appropriate, fruitful and practically beneficial. Among our dear listeners there are also children and simple-minded people, untrained in thinking, who would find it difficult to find out and memorize the main idea of the sermon around which everything revolves,

The comprehension capacity of the congregation therefore entails other considerations than mere oratorical ones. The clearer, the more transparent and retentive the main content of the sermon is to the listeners, the better. This is undoubtedly served by the indication of subject and parts, through which the inner division of the main content becomes visible and by means of which the listener can follow the lecture in such a way that he always knows at which point the preacher is now standing. The whole sermon becomes more transparent, clearer, more comprehensible to him, and he follows with greater interest, with more rapt attention, than if he were in an impenetrable forest during the lecture, and did not realize that the preacher had come to the end of his subject until the longed-for "Amen" sounded.

Note 3.

In the foregoing treatise, a distinction is made between an external, formal theme, which is placed in certain words at the head of the sermon, and a "theme in the internal sense," which underlies the sermon but is not stated; the former is called absolutely necessary, the latter relatively necessary. Without a doubt, this distinction is correct, as the various genres of sermons show with respect to their form. We therefore leave here a brief characterization of them. In general, there are four types of sermons: the homily, the analytical, the synthetic and the analytical-synthetic sermon.

1. the homily.

The homily is a self-contained speech on a passage of Scripture, which is not delivered according to the rules of art speech, nor does it move within the boundaries of a particular theme and its parts, but finds its limitation only in its text.

But again, two kinds of homily can be distinguished. The first, which may be called the laxer or freer, has no other leading thought than that which is found in the text to be explained, which is explained word by word, or sentence by sentence, according to its circumstances and relations, and the doctrines contained in it are singled out and applied to the hearers according to need. This kind of homily is similar in form to a catechesis and is used in the so-called Bible lessons. It has the special purpose of introducing the listeners to the Scriptures and making them familiar with them. The other, firmer and more orderly, adheres to a leading main idea, it has a "theme in the inner sense", to

to which everything given in the text is related. Of course, this leading main idea must be taken from the text, but it need not be the scopus, as in the analytical sermon, for the homily is not bound to this in its freer treatment. This type of homily does not differ from the analytical sermon, as is often erroneously assumed, in that the latter has a theme while the former does not, but rather only in the way that in the analytical sermon the scopus of the text, formulated in a theme, is placed at the head, while in the homily the leading main idea is expressed in brief summary words at the end; that in the analytical sermon the preceding theme is resolved, dissected, and thus brought to the understanding of the listener, but in the homily he is led on by the preacher step by step until at the end the main idea appears before his eyes in all clarity. Thus, this kind of homily is just as strictly uniform as the successful analytical sermon. And who would deny that it has unmistakable advantages over the other types of sermons? As is well known, no less a person than Luther made use of it. He says of himself: "I cannot make a sermon according to art, and it often happens to me that I am ashamed of my sermon soon after it is over, and think that it was very cold. But others have afterwards praised it to me very much." And concerning the presence of Melancthon in his sermons he said: "I do not like to see him in my lessons or sermons, but I put the cross in front of me and think: Philip, Jonas, Pommer are not in there, and let me think that no one is smarter in the pulpit than I am." But whoever has really studied Luther's sermons will have found that his homilies are by no means artless, however little he has followed the rules of art speech. The leading main idea is present and carried out everywhere in them. One only has to look at his sermon on the Gospel on the Sunday of Palmarum in 1534 (according to Röhrer), dissect it and notice how he expresses the main idea, which guided him throughout, at the end in the words: "This is what our dear Lord Jesus Christ wanted to show us with his entry into Jerusalem, so that we might learn to know him rightly, and be here on earth in the kingdom of the world with our left hand alone; but with our right hand there in that life: just as we are also baptized into the life to come." Thus Luther followed the example of the apostle Peter in his great, powerful sermon on Pentecost, Acts 2:14-36, in which the theme of it is given with victorious clarity in the words of the last verse: "Know therefore all the house of Israel assuredly, that God hath made this Jesus, whom ye have crucified, both Lord and Christian."

Concerning the advantages of this homily, Hüffel says: "The homily is more Bible interpretation and for this very reason causes a greater acquaintance with the Holy Scriptures, at least it leads deeper into the more specific situations of the same; the homily furthermore usually arouses more interest for the matter through its variety, while the synthetic sermon in its strict unity not seldom tires; the homily leads the preacher, as well as the listener, more into pure, genuine, biblical Christianity (?) and therefore removes from so many idle questions and things of the school..., the homily finally has a more powerful effect on life, because it touches more specifically the individual sides of it; for since its actual texts are history and parable, which can be so easily transformed into the history of one's own life, everything is placed closer and for that very reason is more effective. From these points of view, therefore, the homily deserves preference over the synthetic sermon."

We leave here a draft of a homily by Grotefend on the parable of the unjust steward. He sets up as the leading main idea:

"Sources and Consequences of a Careless and Wasteful Life.

Source: a) the opportunity to acquire the means of wastefulness that presented itself to the steward in the management of the entrusted property; b) careless way of thinking that the same showed afterwards in the application and choice of his means of salvation; c) opportunity to spend in lavish company.

Consequences: 1. loss of confidence and office; 2. temptation and seduction to the worst frauds; 3. perhaps a dishonorable and sad end."

Of course, a Lutheran preacher will frame this outline differently in terms of content.

Grotefend remarks on this draft: "If these sentences are derived from the passage and immediately interwoven with individual instructions, admonitions, warnings and observations, the form becomes freer, and what could well be a sermon in a stricter form becomes a homily. The freer form of the homily also seems to require that the sections not be marked and emphasized, as is done in sermons, but that they be chained to each other unnoticed, as if the remarks had offered themselves. For this very reason, the main clause is not announced, but seems to arise gradually of its own accord."

Still the following 'dispositions' as examples of drafts for homilies: "a) the stone which the builders rejected; b) this is to the corner

stone; c) it came to pass from the Lord, and d) it is marvelous in our sight. (Fr. Arndt.)
 - On Joh. 12, 35. 36: "a) the light is still with us for a little while; b) therefore believe in the light; c) that you may be children of the light." (Wolf.) - On Rom. 1, 16: "The gospel is a) a power of God, b) for salvation, c) to those who believe." (Hagenbach).
 - On Matth. 6, 13: "a) You are the salt of the earth; b) But if the salt becomes dull, wherewith shall it be salted? c) it is of no use henceforth, for" etc. (Kähler.) - About Joh. 8, 21: 1. I go away; 2. ye shall seek me; 3. and die in your sins." (Gerock.)

These 'dispositions', if one wants to call them that, were counted by Palmer among the synthetic ones; but they are nothing less than that, for they have no unified theme in which the parts would be united; there has been no conclusion from the text for the purpose of obtaining the theme; the individual parts are therefore not the necessary members of the synthesis obtained from the text, but the individual 'pieces' of the text in their given order. The sermons on these dispositions are therefore nothing other than pure homilies.

2. the analytical sermon.

"The analytical method of preaching," writes S. Göbel, "is this, that the text is broken down into its parts according to the author's intention and the original meaning of the same is explained and applied. It is commonly called the textual method, and preferably so; not because the synthetic method of my kind is a textual one, but because it is primarily and directly concerned with complete and genuine explanation of the text. It is also called natural by some, because it presents the text for consideration according to its nature and divides and treats the text by means of a natural disposition or according to the original position and connection of the parts and proofs. ... The analytic method is bound to the natural order and thought connection of the text; for as a thing is put together, so it is also broken up." P. Bauer calls analytical sermons "those in which the clergyman analyzes the text before the eyes of the congregation and, as it were, together with them develops theme and disposition from the text."

The analytical way of preaching consists in explaining and applying the text of the sermon (in the case of some gospels and epistles, which consist of several unrelated topics, also only a part of the text, which then forms the actual sermon text) according to the scopus of the writer in a naturally orderly way. When designing an analytical sermon, the scopus is always to be used.

The first question must be: What is the text about? The remark of Joh. Fr. Mayer is correct: "The analytical method is the easier one, because one is brought to it by means of the logical resolution. Therefore, it is to be recommended to the beginners in the most decisive way, so that they do not dare to try the other, synthetic, method until they have become completely familiar with it.

3. the synthetic sermon.

"The synthetic sermon," says Goebel, "is this, that one chooses one or the other subject and treats and applies it on the basis of the text. It takes its name from synthesis or composition, because it composes the treatment of one thing, not seeks to recognize that which is composed by another, which is the task of analysis. It is therefore called by another name the locale or doctrinale, and the dogmatic or thematic, because it is concerned with the treatment of some locus communis, or of some Christian doctrine, or of some theme, whether dogmatic or moral. ... It is called the Philippistic method by its originators, because Philipp Melanchthon used it in his postils, which Chemnitz, Chyträus, Simon Pauli, Mathesius and others have imitated. ... The synthetic method is freer and recommends itself through rich diversity of forms. ... It serves the texts to be repeated annually and the circumstances of the persons, the time, the place (when dedication, farewell, marriage, funeral sermons, etc. are to be delivered) and is suitable for various cases and purposes." More briefly and accurately, Rambach says: "In the synthetic method, a certain doctrine is elicited from the text and treated in detail according to its parts and arguments, which are presented by the text, whereby attention is to be paid partly to the subject to be treated, partly to the manner of treatment. The foundation of the synthetic disposition is thus a porisma, a theorem, which either lies with explicit words in the text, or can be deduced from it by correct inference. This is called the synthetic method of συν and τι^ημί, I put together, because one namely puts together from the text that which belongs to the execution of the theme and then puts it together so that a body of sermon becomes out of it."

How do the two methods agree and how do they differ from each other?

Both explain the text, either in whole or in part; the analytical directly, the synthetic for the sake of something else, namely for the sake of the chosen theme, indirectly and as far as is necessary for the

The synthetic one, however, does not deal with the theme of the text itself, but with another one. Both deal with a theme; the analytical one with the theme of the text, whether it be in the text or outside the text in the preceding or in the following; the synthetic one, however, not with the theme of the text itself, but with another, freely taken from the text: the theme of the sermon. Both methods seek the proofs contained in the text; the analytical, insofar as these relate to the theme and goal of the text according to the sense of the Holy Spirit; the synthetic, insofar as these serve the execution of the freely chosen theme and can be applied. Grotesend gives many advantages as advantages of the analytical sermon. He writes: "First of all, it is an alternation, which we often look for, and in all synthetic sermons have to look for it in small side circumstances, in which the alternation cannot stand out significantly. Then the listener believes to find the result with us, he is drawn into the investigation and arouses in him an increasing interest in it. Thirdly, one is relieved of the often unpleasant repetition and review of what has been said before; finally, one has the opportunity at the end to dwell with interest and warmth on the main proposition and to make the conclusion of the sermon quite important."

4. the analytical-synthetic sermon.

The very name of this genre of sermon shows that in it the analytical and synthetic methods are in a certain respect united in application. The following words of G. Bauer: "Sermons that combine the unity of a certain theme with a constant, intimate connection to the text have been called analytical-synthetic sermons. ... We are not at liberty to declare this method of preaching to be the most perfect (in form). ... While the analytical sermon is actually founded in the concept and essence of the sermon itself, the synthetic one finds its justification in practical necessity. ... If one had to preach on the same text year after year, one could not always treat it according to its scope, if one did not want to repeat oneself sooner or later; rather, the need arose to treat only a single thought contained in the text (or suggested by it); and one will not be able to reject such a procedure where a prescribed text comes into conflict with the present needs of the preacher and the congregation; only then the preacher will also say honestly and simply why he does not treat the whole text, which he has nevertheless read as the basis of his contemplation. ... If it is a matter of imprinting certain main Christian truths in general, going into the specifics of a longer text could be

can be downright disturbing. Such a case occurs especially on Christian feast days.

In analytical-synthetic sermons, the text is used in all its individual parts. From the text, a certain limited theme is developed and placed at the top, and in the same way, certain parts taken from the text and subordinate to the theme are given, so that the whole text is considered only in the light of the theme. But the text is not always treated verse by verse, but rather according to the natural, logical sequence of the thoughts conditioned by the theme, as it is to be put together from the individual parts of the text. If the order of the verses and expressions of the text coincides with the natural, logical sequence of thoughts as required by the theme, then this order of the text is naturally followed, but the circle of thoughts does not move within the wider limits of the text, but within the narrower limits which are drawn by the theme. Thus the whole text is treated as fully as possible, but not according to the scopus of it, but according to the doctrine engaged in the subject; thus in the former it is analytical, in the latter synthetic. "Every correct sermon," writes Hagenbach, "is both analytical and synthetic, in that it must aim both to develop the thoughts contained in the text from the same, and to bring what has been gained from the text under a leading main thought and to bring this to light. The main thing is that the sermon grows out of the text. For even though the logic of the speaker may intervene in a dividing and ordering way when it is a matter of giving direction to the tree that is growing out of it and branching out further, the people have a sure feeling in this when they demand that the preacher "stay with the text," interpret it and do it justice in all respects as far as possible. The more thoroughly this is done, the less the preacher will run the risk of straying into the hundredth and thousandth, which can happen with a superficial analytical treatment of the text just as well as with a synthetic treatment of the subject according to arbitrary categories." *)

"Rambach seems to define more precisely the difference between the "synthetic" and the "analytic-synthetic" sermon. He counts the latter to the "synthetic", but then distinguishes between a primary and secondary synthetic theme. He calls a primary synthetic theme one that is developed from the whole text and harmonizes with the scopus of it; a secondary one that is taken from only one part of the text and does not harmonize with the scopus. It is obvious that such a primary synthetic theme requires the use of the whole text, because it is derived from the whole text and is in harmony with the scopus, thus making an analytical explanation of the text necessary. "The closer the synthetic sermons come to the analytical method," Rambach remarks, "or have an analytical explanation of the text as their basis, the better they are." In this, the same Frank has particularly excelled, as can be seen from his

If we now look at these different types of sermons, we see that each of them (with the exception of the laxer or freer homily, which is not really considered here) must have a theme; only in the homily, this theme is not fixed in certain words and placed at the top, but rather occurs, more as a result, at the end.

§ 3.

According to its content, the subject must be strictly textual and directly practical.

Note 1.

The first indispensable demand that must be made of a theme is that it must be strictly in accordance with the text. No preacher can be expected to penetrate the true meaning of the text, to understand it in all its aspects and to explain it correctly, i.e. according to the actual intention of the writer. The text is that to which the preacher refers and with which he legitimizes himself before the congregation. A false legitimation, however, is as good, even worse than none at all. Therefore, no foreign meaning may be imposed on the text, but the words of the text must be taken in the sense that they must have according to their context; otherwise, the preacher is guilty of a pious fraud, which is always fraud and, especially with the multifaceted content of the Scriptures, cannot be replaced by anything else. Otherwise, the preacher is guilty of a pious fraud, which cannot be excused by anything, especially in view of the many-sided content of the Holy Scriptures. And if the listeners realize that the meaning which the preacher wants to convey from the text does not lie in the fact that he imposes a different meaning on it at another time, they will be misled by him and lose confidence in him, without which his sermon cannot achieve its purpose. Accordingly, the theme is textual only if it is constructed from the correctly understood text, if it has incorporated not only the teaching given in the text, but also the particular characteristics of the text. Furthermore, the theme can be called strictly textual only if it is applicable only to the present text and not to a second or third text. For even if several texts contain the same doctrine, the environment or some word, expression, circumstance of the text to be treated is present, by which it differs from its parallel passages. This will immediately become apparent in the disposition and treatment and must therefore also find its expression in the theme, because this is the quintessence and the center of the text. In any case, those themes are not

The first example is the one that can be seen in the Evangelical and Epistolary Postill, and if one has an inclination and skill for this, then one can well take its kind as a model. - We note this for a better understanding of the examples given in § 3, note 1, p. 90, as primary synthetic themes.

The following is a list of the most important topics that fit several different texts, which have the same main content, but differ from each other in their specific characteristics. This is especially true of those topics that are not sufficiently defined, i.e., are too broad. Some examples will show this.

Text: Ps. 90, 10 (Our life lasts seventy years, and when it comes, it is eighty years, and when it has been delicious, it has been toil and labor; for it flies by quickly, as if we were flying away); Theme: "Toil and labor the delicious thing about earthly life." This theme would be based on false exegesis, because the psalmist's intention is to show that life is not the most delicious good of man because of the nothingness and the short duration, the toil and labor that it entails. The same would be true for the topic of Rom. 8, 38. 39 (I am sure that neither death nor life can separate us from the love of God, which is in Christ Jesus): "The never wavering love of the believer: to God," for it is not the love of the believer to God, but the love of God to the believer that is spoken of in the text.

Hüffel rightly says: "We reject every sermon, and can at least not grant it the predicate of a sermon according to Scripture, which denies and circumvents the substance of the correctly understood word of Scripture, or even which contains in its essential constituent parts something quite different from what is contained in the word of Scripture itself, and which takes up quite insignificant secondary matters in the text and leaves the main matter untouched."

As for the other point that a theme is not textual even if it fits two different texts, Phil. 4, 4 (Rejoice in the Lord always etc.) and Is. 61, 10 (I rejoice in the Lord, and my soul etc.) can serve as examples. If the subject would be: "The joy of the believers in the Lord," it would not be strictly in accordance with the text, neither with regard to the first nor the second word, because in any case it would be too broad. For on the basis of Phil. 4, 4 it would have to read with consideration of the "always": "The constant joy of the believers in the Lord;" but on the basis of Isa. 61, 10: "The reason of the joy which the believers have in the Lord." How different both topics are, and how different the sermons to be preached about them would have to be, is obvious at first sight. As further examples Luc. 1, 37 (With God no thing is impossible) and Luc. 18, 27 (What is impossible with men is possible with God) can be cited. Both texts are related, because both deal with the omnipotence of God.

God, and yet a textual theme about both must be quite different.

To be strictly textual, however, the theme need not lie directly in the text; it can possess this property if it is derived indirectly, by a proper conclusion, from the text.

Immediately, for example, the subject is in the ep. on Sonnt. Mis. Dom. 1 Pet. 2, 21-2S (For to this you also were called, etc.): "The calling of Christians to suffer after the example of the Lord." Likewise in the Ep. on the 1st Consecration, Tit. 2, 11-14 (For saving grace has appeared, etc.): "The purpose for which in Christ the saving grace of God has appeared to all men." Even then, the theme often lies directly in the text, if it is not expressed in explicit words, but is nevertheless clearly given in its parts; e.g. Ps. 67 (b. 3, that we recognize his way; v. 4-6, thank him with the nations; v. 7-8, confidently hope for further blessings from him). Theme: "What should God's blessings encourage us to do in the past?" The parts are clearly in the text, so they are only to be summarized in the main sentence or theme to be found.

The foundation of every derived theme is a porisma, a theorem, which is obtained by a correct conclusion. As a rule, the conclusion must be 1. obvious and 2. not too artificial and easy to understand. These themes, which lie indirectly in the text, are to be treated especially in historical texts and are therefore to be gained from them. Thus Dr. Walther from the Ev. am Sonnt. Laetare: "That even now many, as once the Jews, want to reproach Christ and make him king." The conclusion to the extraction of this theme is contained in the preceding words: "But the peculiarity of the history of our text consists in the fact that the people ... also now decided to hash him and make him king. Although it now seems as if this could have happened only at that time, it is not so. In a certain sense, not only can the same thing still happen now, but it really still happens today only too-often and by only too-many so-called Christians." This conclusion is obvious and consequently the theme lies indirectly in the text. Cf. the theme on the Ev. on the 12th Sunday n. Trinit.: "Of the daily sanctification of a justified Christian."

If we summarize what has been said, we see: The analytic theme lies directly in the text, because it grasps the scopus of the text in itself; the synthetic theme lies indirectly in the text, because it contains a porism, a theorem, which is obtained from the text by correct inference. In order to obtain an analytical

topic, two questions must be answered: 1. what is the text about? 2. how is it about it? Is it telling, or teaching, or disproving, or admonishing? The answer to these two questions is given by the subject.

Examples: Gospel on the 2nd Sunday of Epiphany, John 2:1-11 (wedding at Cana). What is this gospel about? About the first miraculous work of Christ. How is it about this? Narrative. Consequently, the theme is: "The narrative of Christ's first miraculous work." - Ev. on the 21st Sunday after Trinity, Jn. 4:47-54, (Of the Royal). What is this Gospel about? About the healing of the son of the king. How is it about this? Narratively or historically. Therefore, the subject is: "The story of the miraculous recovery of the royal son." - Text: Gen. 3, 15 (The first prophecy of Christ). What is this text about? About the spiritual conflict between Christ and Satan. How does it deal with it? Prophesying. So subject: "The first prophecy of the controversy between Christ and Satan." - Text: Matth. 5, 17 (You shall not prophesy etc.) What is this text about? About the error that Christ appeared to abolish the law. How does it deal with it? Refuting. Accordingly, subject: "The Refutation of Error, etc." - Text: 2 Timoth. 3, 15. 16. 17. What is this text about? About the holy Scriptures. How does it deal with it? In praise or praising. So subject: "The praise of the holy Scriptures." - Text: Isa. 49:14-16 (But Zion saith, The Lord hath forsaken me, etc.) What is this text about? About the lamentation of Zion. How does it deal with it? Comforting. So subject: "The glorious consolation which God gives to the lamenting Zion."

Since the indication of how the text deals with the doctrine it contains is not always necessary, but rather often makes the subject cumbersome, it can be omitted, so that e.g. the subject: "The story of the first miraculous work of Christ" is simply: "The first miraculous work of Christ;" the subject: "The story of the miraculous recovery of the Son of the King," is simply: "The recovery of the Son of the King," etc. (On the fact that the subject should also be euphonious, see § 4, note 5.).

The synthetic theme is obtained from the text by a proper conclusion. Attention must be paid to 1. the theme itself and 2. the way in which it is to be treated. As for the theme itself, it can be either primary or secondary. It is primary, if it results from the whole text and harmonizes with the scopus of the same;

secondary, if it is taken from only one part of the text, and does not conflict with the scopus of the text (for this must never be the case), but does not correspond to it in all parts either.

Examples: Primary synthetic themes: Ev. on the 21st Sunday after Trinity, Joh. 4, 47-54: "The blessing of the cross;" "The weak faith;" "The growth of faith." These three themes lie in the text, because through the cross, the illness of his son, the royal is driven to Christ, finds hearing of his request and believes with his whole house. - His faith is still weak, he thinks that the Lord must come to his house, etc., if his child is to be healed, wants to see signs and wonders, but his faith grows, forsakes signs and wonders, sticks to the Word alone, etc. All three themes arise from the whole Gospel and are in harmony with the text. Ev. on the 11th Sunday after Trinity, Luc. 18, 9-14: "How must those be who want to pray attentively?" This theme is also in accordance with the scopus of the Gospel and flows from the whole Gospel, for both the Pharisee and the tax collector pray in the temple, but the one is heard, the other not. Why? The answer is easy to give from the Gospel. - Ev. on Sund. Trinit., Joh. 3, 1-15: "The doctrine of regeneration." One can see at first glance that this theme flows from the whole Gospel and is according to the Scopus. - Cf. the following themes by J. Ph. Fresenius in his Epistle-Postille: Ep. am Sonnt. Mis. Dom., 1 Pet. 2, 21-25: "The blessedness of those men who have Jesus for their guide on the way to blessedness." (1. An excellent rule and process how they should walk, v. 21-23; 2. a faithful high priest who gives them strength and grace enough for their walk, v. 24; 3. a loving shepherd and overseer, v. 25.) - Ep. on the 2nd Sunday of the Adv., Rom. 15, 4-13: "The complete hope of believers." (1. What it works in us, v. 4. 5; 2. with whom it is found, v. 8-13; 3. what it actually consists of).

Secondary-Synthetic Themes: Ev. on the 11th Sunday n. Trinit., Luc. 18, 9-14: "The shame of a penitent sinner." This theme is taken only from the words of the 13th verse: (The publican stood afar off, neither would he lift up his eyes to heaven) and does not correspond to the Scopus, for the Lord did not want to speak of this object in this simile; but still it does not contradict the Scopus. - Ev. on Sonnt. Trinit., Joh. 3. 1-15: "The sinful curiosity in matters of faith," taken from Nicodemus' question in v. 9: "How may such things come to pass?" Themata like this are, of course, very rare to use. - Ev. on the 24th Sunday a. Trinit., Matth. 9, 18-26: "The mocking spirit of the unbelievers," based on the words v. 26: "And they mocked him." Rambach makes to this

The comment: "This is a secondary topic, but it is very necessary in our time and place.

As for the manner in which a synthetic theme is to be treated, according to the well-known fivefold use of the Scriptures, this may be either didascalical, or elenctic, or paedeutical, or epanorthotic, or paracletic. However, with all the freedom that a preacher can make use of here, two things must be taken into account, namely: 1. which kind of treatment corresponds most to the text, 2. what the condition of the congregation requires as the most necessary.

The following synthetic themes about the words of Christ, Matth. 6, 33, (Seek first the kingdom of God and his righteousness, and all these things will be added to you) may serve as examples.

A didascalical theme: "The one thing that is necessary."

A miserable topic: "The refutation of the error, as if one suffers loss of earthly things through godliness.

A Paedeutical Theme: "Christ's Exhortation to Seek First the Kingdom of God."

An epanorthotic theme: "How sinful are those who let earthly things be their chief concern." A paraclete theme: "The comforting promise for those who seek first the kingdom of God." Further, themes on the Gospel on the 21st Sunday of Trinity, John 4:47-54 (On the Royal).

A didascalical theme: "The growth of weak faith."

A wretched subject: "How the Lord refutes those who only want to believe when they see signs and wonders."

A pedagogical theme: "In what should the royal serve as an example for us?"

An epanorthotic theme: "How the Lord rebukes the weakness in the faith of the royal?"

A paraclete theme, "What blessing the cross brought to the royal?"

Themes that are too far-fetched, too artificial, or not even in the text are the following: Ev. on Sund. Epiph., Matth. 2, 1-12 (Wise Men from the East):

"We have other signs of the times, from which we can predict with unmistakable certainty the destinies of countries and peoples in general: sin remains the ruin of men; but godliness exalts a people."

This 'theme' has derived its author in the following way: The circumstance that the gospel speaks of a star has led him to the astrology of the old time. He rejects this as superstition and points to other signs. These are: Sin or piety, from which the destinies of nations can be determined beforehand. Grotefend rightly remarks: "This theme is not derived from logic, but from wit, because it is only a contradiction. ... One does not see what confirmation the truth presented in the theme should get from the text. The text almost descends to a motto, which seems to be maintained only because it is ordinary."

Ev. on the 19th Sunday of Trinity, Matth. 9, 1-8 (About the gout-ridden man). Theme: "The harvest as an incentive to seek forgiveness of sins." How did the preacher come up with this topic? He had to preach the Thanksgiving sermon that Sunday. Now, since the Gospel speaks of the Lord's power to forgive sin, the harvest and the forgiveness of sins had to be united. Very artificial! Just as strictly logical and artificial were the two parts: 1. the harvest is often an inducement to sin - thus also an incentive to correction. 2. through correction we make ourselves more worthy of the blessing of the harvest! -Ev. on the 20th Sunday after Trinity, Matth. 21, 1-14. Topic: "How the cultivation of the land can become an inducement to sin." On the epistle of the same Sunday, Ephes. 5, 15-21, a similar master supplied the theme: "The connection of devotion with social joy!" - About the ep. on the 2nd Sunday a. Trinit., 1 John 3, 13-18: "Bon of the duty to sacrifice one's life in the service of the fatherland!" These are themes whose derivation is so artificial that it could only be brought about by the enlightened rationalists.

Note 2.

The requirement that the subject must be practical means that a subject must contain an important doctrine of faith or morals that is useful for edification in faith and godliness. As long as Joh. 17, 3 says: "This is eternal life, that they may know you, that you alone are the true God, and that you have sent Jesus Christ"; as long as the word Joh. 14, 6 applies: "I am the way, the truth and the life; no one comes to the Father, but through me"; as long as every preacher, according to Acts. 16, 31, every preacher must always call out to every listener: "Believe in the Lord Jesus Christ, and you and your household will be saved"; as long as God has called us not to uncleanness but to sanctification (1 Thess. 4, 7) and therefore the admonition of Hebr. 12, 14 is always necessary: "Pursue peace toward everyone, and the

Sanctification, without which no one will see the Lord"; for so long a preacher must never lose sight of Luther's words: "Therefore a good preacher should not preach anything else to the people, but only Christ, so that he may be known, what he is and what he gives: so that no one may step out of his word, and Christ alone be taken for the shepherd, who lays down his life for the sheep. This is what is to be preached to the people, that they may know their shepherd.

After this also the example is to be set; that as Christ did and suffered all things for our sakes, so also we should gladly do and suffer all things for the word's sake. These two things are to be preached in Christendom" (E. A. 3, 386). The preacher should be a wise master builder according to the example of Paul (1 Corinthians 3:10), who should first of all lay a good foundation, but then build on it, not wood, hay, stubble, but gold, silver, precious stones. He should preach that by which his listeners grow in faith and increase in love toward one another (2 Thess. 1:3); by which they grow "in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). The subject of every sermon must therefore also correspond to these requirements, because the teachings to be dealt with in the sermon must be summarized in it, the content of the subject therefore determines the content of the entire sermon. Consequently, no subject may be chosen as a theme that does not serve edification. Subjects dealing with politics, agriculture, natural science, history, medicine, etc., are therefore absolutely reprehensible. By dealing with such topics, the pulpit would be desecrated and desecrated, which is why even Grotefend advises the preacher: "He should only teach religion and make it vivid in the general relations to life, but mind you, only in the more general relations, not in the petty applications, which go too much into the individual.... without teaching all this in detail and even bungling into politics and housekeeping, technology and agriculture, medicine, jurisprudence and legislation. ... Many subjects of human life can be touched upon in general, but cannot be brought to the pulpit in detail, because precisely by treating them too individually the religious point of view is lost, or too far removed from view. From this it already follows that not even the moral doctrine or morality may be treated as a mere doctrine of law or morality from philosophical principles, or as an eudamonic doctrine of prudence, because thereby the religious aspect is always lost." As is well known, in sermons on such subjects the rationalists of the 18th century did incredible things. Steinbrenner preached

on the art of prolonging human life; Grot delivered three sermons on the legitimacy of inoculation with smallpox; Schley published "Landwirthschaftspredigten," and Zerenner "Natur- und Ackerpredigten für Landleute. (Cf. Cap. II, p. 4, note 3, p. 35 f.).

But not only such topics are to be rejected as impractical, but also all those which, although taken from the holy Scriptures, would make unimportant, problematic, sophistical, or quite incidental things the subject of preaching. "One should," says Luther, "pull out the teats on the preaching chair and feed the common people with milk; for a new church is growing up every day, and it needs to be taught the children's doctrine in a fine and simple way. Therefore, only the catechism should be diligently practiced and the milk distributed; but the high, subtle and pointed thoughts and the strong wine should be kept for the clever ones." (E. A., 62, 348.) Rambach writes: "The topics, so one erwählet, must be of such a nature that they serve to promote faith and godliness, consequently they must contain an important truth from the doctrine of faith or morals." There are many questions in both parts of theology whose knowledge is not absolutely necessary for salvation, e.g., will we see God in eternal life with the eyes of the body or only with the eyes of the mind? Likewise, whether the present world should be completely destroyed or only transformed? But such matters do not belong in the pulpit, but in the lectern; instead of them, more important truths belonging to the order of salvation can be dealt with, such as repentance, faith, love, justification, good works, the cross, prayer, etc. This, then, is to be noted in the subject to be treated." In an unsurpassable manner Luther elaborates this in the preface to his interpretation of the prophet Zechariah; it reads:

"God, the Father Almighty, has given us at this time many excellent, learned people, who act mightily on the Holy Scriptures, both in the New and Old Testaments. May He also help us and give us grace, that we may know and give thanks, amen.

In addition, more and more reckless spirits are found every day, who know no end to their art, although, as St. Paul says, they do not yet know how they should know. They ride high, on top and nowhere, just as if they had long since torn the common doctrine of faith, love and the cross by the bootstraps; they fall on figures, secret interpretations, and the like.

and allegories, and they are themselves so full of fine thoughts that they lick and jump: just as Origines and Jerome did in former times, who made the world full of allegories, and yet gave little to the common useful doctrine; so that the blasphemer Porphyrio was given honest causes to mock the Christians, as if their doctrine were such vain interpretations.

So now, too, someone wants to be a new Deutelmester. This one takes Daniel, that one Apocalypsin fur, and so on, either what is most difficult, or what has the most allegories; there they want to prove their art, but pay no attention at all to how useful they are to the poor common man, but how artistically and splendidly they can teach, and are, praise God, now all highly learned doctors who need nothing from us. And even if they interpret for a long time and a lot, they still have nothing certain on which one would like to build.

Now this would be a good thing for them to suffer, if they did the same with themselves or with the scholars, and also gave the unlearned people their share, that is, the simple teaching of the faith of Christ. For I daily find that there are very few preachers nowadays who can understand and teach the Lord's Prayer, the faith, and the ten commandments rightly and well to the poor people; and because they fly high in Daniel, Hosea, Apocalypsis, and such heavy books, nevertheless, the poor pauper goes, listens, and pays attention to such splendid gawkers, with great wonder. When the year is over, they can't read the Lord's Prayer, nor the Faith, nor the Ten Commandments; which are the most important pieces, as the old, right, Christian catechism, or common instruction for Christians. I don't know how much more useful such scrubbers are to the poor people than those who preached Aristotle and spiritual law before.

There are also some enthusiasts who boast of the great art and spirit of the ancient histories of the biblia. They say that the tabernacle Mosi and priestly garments must be invented, etc. Let there still be *imago et veritas*, and know not how many high, great, excellent things there are: so that they do nothing, but open the mouths of the froward rabble, just as if it were a small thing that it is revealed to us how we have been redeemed and saved from sins and death through Christ; that we know how to keep God's commandments, and to bear the cross and persecution, etc. No, such things are nothing, they are fine; yes, like the goose the Psalter. I myself have had ten such high prophets, who always want to teach me high things and the most spiritual spirit; and when I do not want to accept it, but want to stay with the bad, crucified, simple Christ, they get angry, go away, and create havoc.

Therefore I ask and admonish everyone, both teacher and student, with all Christian faithfulness: First of all, not to despise those who can interpret the Scriptures, and who are able to do and to give the difficult books, for Paul says that the prophets are not to be despised, nor the spirits dampened, only that they do it in the places and to the persons where it is useful and necessary; as Paul teaches the Colossians, that their speech should be useful where it is necessary; but the interpreters, who place all their art on allegories, which of course do not seek much benefit, but great fame (as I worry,) do not greatly respect. For without such art one can well be a Christian and be blessed, because they interpret nothing or even rarely something certain.

The best and most useful teachers, however, and the best of all, are those who can teach the catechism well; that is, those who teach the Lord's Prayer, ten commandments and the faith correctly, these are strange birds. For there is neither great glory nor appearance in such; but yet great profit, and is also the most necessary sermon, because in it is briefly comprehended the whole Scripture, and there is no gospel in which one could not teach such, if one would only do it, and take care to teach the common poor man. Such short things must always be blown up to the rabble, as Our Father, the Ten Commandments and faith, and then urged and driven upon in all the Gospels and sermons: they nevertheless (unfortunately) learn little enough of them; and as S. Paul speaks, they turn from the truth to the Moravians.

For this reason I have also read this prophet Zechariah and have now let it go out, forsooth, not for the common people, but for those who like to read the Scriptures at home and want to strengthen themselves in faith; but mostly for the sake of the careless spirits who fall into allegories and also feign mastery. For since this prophet has many visions, and much interpretation is needed, I have wanted to help forestall the same spirits, and to show, as much as is in me, that it is not so great an art to give allegories and interpretations, as they boast and wonder; but that one should seek the right mainstay, faith, always and in all prophets, which, unfortunately, do very little, and jump about as if it were an unnecessary thing.

But Christ our Lord give us all his Spirit and gifts, not for our glory, but for the benefit and improvement of Christendom. For this purpose also the Spirit alone is given; as Saint Paul says 1 Corinthians 12, that it may be equally and rightly distributed, namely, to us shame and dishonor for our sins and iniquities; but to the Lord praise and honor, love and thanksgiving for his unspeakable grace and gifts for ever and ever. Amen."

§ 4.

In terms of form, the theme must be limited, clear, short, unified and melodious.

Note 1.

Even if the content of the subject is by far the most important thing, the version, the form of the same must not be neglected. This is all the more important because the form determines the content in a certain sense. Just as human thoughts are expressed in words, and if this expression is to be appropriate, the right, appropriate words must be chosen, so this must also be done in the formulation of a sermon topic. An improperly chosen or even wrong word, often gives the theme a completely different direction from that intended, directs it toward another goal, or gives it a wrong content, because the word has a different meaning and thus must awaken wrong ideas in the listeners. Therefore, the form of the subject must be considered with all diligence.

According to the form, the theme must be first. The fact that the theme must have this characteristic follows from the time allotted to a sermon. In no case should a sermon last longer than an hour (and this also only on special occasions); for ordinary sermons, no more than half an hour, at most three quarters of an hour, should be taken up, because otherwise the listeners would become tired. According to this extent of time, therefore, the subject must also be limited or determined. "Since a sermon," writes Grotefend, "is limited to a certain length because of time, this part of the religious doctrine (which is to be treated in a sermon) must be "so finely limited that it can be presented in one hour, according to the purpose of the speaker. ... One may therefore demand of a well-placed topic that it determine these limits, consequently some topics may be defective because they have too wide a scope. E.G.: Jesus the light of the world". But the topic must also be limited because otherwise, if it is really treated in the sermon according to its essential content (which should always happen), too much is expected of the memory of the listeners. As little as a preacher may rightly be required to exhaust his text, so much is the demand justified that he treat his subject exhaustively according to its essential components. If this happens with a topic that is too extensive, it is too rich, and the listeners are not able to absorb the fullness of the material: they are overwhelmed.

Examples. Themes that suffer from the lack of limitation are: "repentance", "justification", "sanctification", "sin", "marriage", "the struggle of the Lord", "the city of God", etc. It is obvious at first glance how extensive these topics are, so that it is impossible to treat them in the time allotted to a sermon. Incidentally, they are not only topics but rather headings, in which the further defect is found that in them no judgment is pronounced, which should happen in every topic, since the nature of the speech requires that it not only arouse ideas in the listeners, but also wants to act on their will, inflame their feelings, move them to resolutions. For this reason, all topics that consist only of one word, such as "Gethsemane," "Judas," "Peter," etc., are to be rejected. To them must be added either a more definite genitive, or an apposition, a definite adjective, etc., thus: "the secret in Gethsemane," "Judas, the traitor," "the penitent Peter," "the merciful Samaritan," etc.; one sees that by such an addition a judgment is pronounced in a shortened form.

Furthermore, such topics are to be objected to as too unlimited which begin with an "Ueber" or "Von", e.g.: "On the resurrection of the flesh"; "On the justification of the sinner before God"; "On the duties of the subjects against their authorities"; "On Christian freedom" and so on. Such themes do not announce to the listener what the content of the sermon will be, but leave him uncertain about it in their vagueness until the sermon is closed with the Amen. As often as such themes have been used by famous preachers: in expression they are too indefinite, for which reason Grotefend rightly remarks: "In this respect especially many sentences are defective which begin with 'about,' because after the same one can almost say what one wants; others which promise some remarks, or some recollections; and still others which have no article at all, e. g., 'glimpses into eternity'; in which the speaker can glimpse what he wants." As is well known, J. Ph. Fresenius was a master in disposition. But as far as we know, he did not set up a topic that begins with "Ueber", "Von", "Einige"; at least, among the 69 topics on which he preached in his Epistel-Postille, not a single one of this kind is to be found, not even one without an article.

Note 2.

The subject must be clear, secondly, so that the listeners can understand and grasp the content of the same without further thought. "The theme," says Rambach, "must be clear and transparent, so that the listeners can reach the understanding of the words without laborious reflection. The propositio (theme) must not be a riddle, about which the

listeners must rack their brains; but it must be clear and distinct, and at the same time spoken clearly and slowly, so that all in the whole church may hear and understand it; therefore everything must be avoided which might cause obscurity in the proposition."

Palmer: "This (the definite expression) makes it necessary that the subject.... .no unnecessary words, no oratorical accumulation, no stretching interjections (even better none at all), but genitives, adjectives and participles should be used sparingly. We repeat: rather no subject at all, but a continuous lecture, if it cannot be put into a round sentence." In the. Subject are therefore to be avoided

a) duplicity; b) prolixity; c) excessive brevity; d) artificiality.

Examples to a: "The best occupation in the hearts of Christians." The word occupation can be taken in a proper and a flowery sense; hence the subject ambiguous, double-meaning.

Examples to b: "How we can call ourselves true followers of Jesus in the manifestations of charity only if we do not allow ourselves to be deterred from the same even by sacrifices." (Briefly, "True charity, following the example of Jesus, also brings sacrifice.") - "The self-denial of His Son, crowned and glorified by the heavenly Baier with exuberant glory." (In short: "The exaltation made upon Christ's humiliation.")

Examples to c: "Two always necessary glimpses". This is a theme of the Gospel on the 1st Sunday after Trinity, and the parts: 1. a view of hell, 2. a view of heaven! Apart from other errors, the theme suffers from too much brevity, therefore from vagueness and ambiguity. According to the thoughts of the preacher, which we can guess from the parts, the theme should be: "Two always necessary glimpses into eternity. The theme would have the same error: "The great love." It would be indeterminate whether the love of God, or of Christ, or of any human being was meant. So, depending on that, it would have to say: The great love of God for sinners," etc.

Examples of ä: Ev. on the 19th Sunday n. Trinit., Matth. 9, 1-8: "The stroke river put to flight." - "The sickbed carried by its burden." Such themes already amount more to a joke. - "The loping deer's feet of a lame man." The occasion for this theme was given by the words in the saying Is. 35, 6 for the introduction: "Then the lame will loll like a deer."

Related to the ones just listed are rhymed themes. Only a few examples:
On Col. 3, 12-17:

The new man as St. Paul paints him, Yet outshines all the splendor of the world."

Let us see:

1. His robe rich in color;
2. his gold belt band;
3. his heart's state of peace;
4. the weapons of his hand.

On 2 Peter 1:16-21:

"The word of the apostles and prophets, makes all doubt blush."

1. if you consider it according to its content;
2. if you ask about its origin;
3. if you cherish it according to its prescription."

Themes in which the parts appear in rhyme also belong here.

Ahlfeld has the following rhymed parts on the topic: "Where can a feast of death be celebrated?": "Where firm faith is enthroned, - Where the new life dwells, which can never be killed, one celebrates a feast of death. About the Gospel on the 2nd Sunday after Epiph. Joh. 2, 1-11 he provides the following parts in rhyme on the theme: "A look into the Christian household": "To the wedding the Lord is invited; - He supports the house in cross and damage; - He sanctifies the joy by grace; - Therefore hold fast to his paths." For other examples, see: Homil. Mag., vol. 1, p. 88; vol. 7, p. 188. - Still the following topics as true samples of affective artistry: Ev. on the 18th Sunday n. Trinit., Matth. 22, 34-46: "The Lord Jesus as the master with the learned tongue, how he 1. masterly respondiret; 2. masterly proponiret; 3. masterly opponiret." Ev. on sund. Cantate, Joh. 16,5-15: "Des Herrn Jesu Abschiedscantate. 1. the beginning of which is in B-flat major, or a hard tone; 2. the ending, however, is in B-flat minor, or a soft tone."

E. Quandt is right when he writes poetry:

"You are a preacher.
Are you a poet,
So see to it that he does not
Going into the pulpit with you."

Other artificial themes have been delivered especially by G. Cober in his "Cabinet-Prediger", which also leave nothing to be desired in terms of coarseness, but certainly must not be imitated. E.G.: "The sow with the golden hair ribbon." - "The crowned ass." - "The one on

Nail hung conscience." - "The hired court messenger." - "The fox-tail in the pulpit." - "The' useful muteness." - The nested Ehrgeitz teuffel." - "The flailing ox with the bandaged mouth."

But still, figurative (schematic) themes must not be rejected by all means. Rather, they are permissible if the text itself is a figurative one and therefore probably even demands a figurative theme. The Lord himself has so often spoken in pictures, parables! E.g. the Gospel on Sunday. Sexagesimae, Luc., 8, 4-15, (Of the sower) demands under circumstances a figurative theme, like: "The hundredfold fruit of the divine word." Further: Ev. on the 4th-Sund. n. Epiph., Matth. 8, 23-27, (Christ on the impetuous sea): "The storms which the little ship of Christ's Church has to endure." - Ep. on the 21st Sunday a. Trinit., Eph. 6, 10-17: "The spiritual armor of the fighters of Jesus Christ." Cf. the Gospels on Sun. Septuagesimä, Matth: 20, 1-16 (Of the workers in the vineyard); on 2. Sund. n. Trinit., Luc. 14, 16-24 (Of the great supper); Ep. on Sonnt. Septuagesimä, 1. Corinth. 9, 24 ff. (On the Race of Christians.) But Rambach's warnings that one should not set up figurative themes "which are not in keeping with the biblical manner of speaking and simplicity," and that one should be even more careful of those "which are contrary to the dignity of a teacher and can easily cause laughter;" e.g., on the Ev. on Sund. Invocavit, Matth. 4, 1-11: "Christ as the heavenly fencing master;" Ev. on the 1st Sunday a. Trinit, Luc. 16, 19-31: "The rich man as a distiller of brandy."

Palmer: "Whether a figurative expression of the subject is allowed, one has already wanted to doubt. Why should it not be? After all, in all language, image and actual speech flow into one another in such a way that we cannot draw a sharp line of demarcation anywhere, and it goes without saying that biblical images, such as light, path, vine, physician, etc., also have their value in the theme. In the meantime, however, moderation is very much to be advised." (Homil. p. 469.)

Rambach also remarks: "One can also sometimes synthetically treat a thema mysticum (mystical theme) from a historical text. This is especially the case in such gospel texts in which miraculous cures of Christ are described. For example, on the 14th Sunday after Trinity, the leprosy of sins could be spoken of.... On the 24th Sunday after Trinity one could talk about spiritual death, 1. what it consists of, 2. how one is delivered from it. In the same way, spiritual blindness, deafness, paralysis, dumbness, etc. can be spoken of at times.

Note 3.

The theme must be short, i.e., it may contain only as many words as are necessary to express the thought clearly and definitely. "The proposition recommends itself especially," says Quenstedt, "by pleasant brevity and clearness. With few words, I say, and indeed with the clearest and plainest, it should be delivered, because it is the most important part of the sermon and contains the summa of the whole sermon, which the hearer must become quite familiar with and have clearly before his eyes." Carpzov: "The proposition must be stated in a tangible, definite, unadorned, brief, and clear manner, lest the hearer remain uncertain and wavering and doubtful, not knowing what to expect." In the subject, all superfluous words, including those used for "embellishment," as Alsted puts it, are to be avoided, but as many as clarity requires are to be used.

Examples: Topics that are too wordy and therefore too long:

"To which feelings the truth encourages us that, because of the confession of Christianity, we do not have to struggle with such persecutions as the first Christians, but also perhaps do not equal them in adherence to the same."

"What courage and zeal for good it must instill in us that we have before us in the founder of our religion not only the most sublime model of the most perfect greatness, but also the most gentle and loving teacher of the most reassuring and powerful truth."

One sees that the striving for definiteness has caused these themes. But precisely because of this, they have become too long and incomprehensible, because intermediate sentences had to be inserted. The latter theme, for example, could have been given in the following words: "To what end shall the example of Christ in his perfection serve us?"

Themes too short and therefore unclear: "Surrender is help." - "In life, death." - "In death, life." - In these themes, brevity is achieved at the expense of clarity, since the meaning is not perfectly expressed.

Note 4.

The theme must be unified, i.e., the content of the theme must be held together by one main idea, so that two or even several different ideas are not placed next to each other. "One main idea in it" (the proposition) Ziegler rightly demands, "must dominate all the other limiting ideas contained in the main proposition, so that one does not place two and more objects

and instead of a seemingly single proposition, in fact, two and more main propositions.

Examples: "High-mindedness and small-mindedness, two main defects of the human heart."

"Of Christ's Love and Self-Control."

"The Holy Spirit and his miraculous work, the Christian Church."

"The low and the high at the birth of our Savior."

"Bon God's love and wisdom."

The above sentences, the number of which could very easily be increased, contain two main ideas placed side by side, that is, in reality, two themes. *) They could easily be made unified approximately in the following way:

"The weakness of the human heart in its haughtiness and pettiness."

"The Christian church, the miraculous work of the Holy Spirit."

"The wonderful union of the high and the low at the birth of the Savior."

"The wisdom of God in the manifestations of his love."

Note 5.

Finally, the subject should also be euphonious. Therefore, all vulgar words and expressions as well as clumsiness in sentence structure must be avoided. As for the former, the topics given by Cober in note 2 serve as examples. Regarding the latter, those that contain too many proper words or appear in participial form usually suffer.

Examples: "The great, incomprehensible, exuberant love of God for the lost world lying in the filth of sin," instead of, "The incomprehensible love of God for the world of sin."

"Invitation to the very merriest and most blissful and most honest wedding that ever was or may yet be."

"The daughter of Zion rejoicing over her king arriving," better, "The joy of the daughter of Zion over the arrival of her king."

"The Church looking forward longingly to her Savior appearing on the last day."

Palmer: "Even linguistic beauty, euphony, is not without value."

Rambach: "A proposition can be pronounced in many ways, either by a noun, or a participium, or by a verb, in which case each can make use of its freedom."

*However, such double words may be justified if the preacher is concerned to emphasize the importance of both truths and to summarize them by comparing them with each other.

1. by a noun, e.g.: Sunday 1st Adv. can be introduced from the Gospel: "The future of the King to the daughter of Zion."

2. by a participle, a) an active one: "The king coming to the daughter Zion"; or b) by a passive participle: "The daughter Zion rejoiced by the future of her king. ...

3. by a verbum: we want to consider how Jesus came to the daughter of Zion. - Concerning the participial form, Rambach makes the certainly correct remark: "This latter form is most preferred by those who love the verbal pomp, because it sounds splendid and oratorical to their vain ears. But the same can also be used in innocence." Certainly, the setting of the themes in this form is not to be rejected completely, if they are simple and melodious in it, not ponderous. Thus Dr. Walther also used this form, although very rarely. Among his "sermon drafts" are three such topics, namely on the Gospel on the 3rd day of Easter, Luc. 24, 36-47: "The peace resulting from Christ's victory over sin and death" (p. 96); on Matth 27, 11-14: "Christ's confession before Pilate that He is the King" (p. 176); on Ps. 128,2: "God's call also addressed to you: 'Blessed art thou, for thou hast done well'" (p. 363). A participle used in this way often stands in place of a whole relative clause and therefore makes the subject short and easier to retain. - In many cases, however, what Palmer (p. 410) writes is correct: "In regard to the participles, the manner of older preachers is to be disapproved of, who, in order to determine the subject in a quite substantial way, also very often used cumbersome participial clauses, e. g.: The grace of God leading to repentance and continuing in it (A. H. Franke, on Ps. 25, 8); Man forgetting God, but not forgotten by God (on the Ev. on 20 Trinit.) Such subjects would have been much better put in the form of two sentences."

§ 5.

The means through which the subject is found is meditation (in the strict sense) on the divine truths presented in the text.

Note 1.

Finding the topic often causes great difficulties. Not only beginners in preaching, but also older practiced preachers must agree with Höffel's words: "It is truly not apparent to the preacher how much care and effort he often spends on a

The main idea, which seems so simple and easy to the listener, has been turned around. Many a preacher often sits there for a long time, looking at his text again and again, pondering from which side he should treat it this time, which thought presented to him he should choose as the main thought. What is more, it is not uncommon for him to spend several days pondering two or three thoughts before he comes to a conclusion as to which of them should be the subject of the next sermon, and once he has made up his mind, it is not uncommon for the preparation of the subject to cause new difficulties. For often the chosen subject does not immediately appear in a fixed form, but only in general outlines; it stands more or less like a mist before the mind's eye, and it is above all a matter of giving it a fixed, definite form; it is a matter of becoming completely clear about the chosen subject and then shaping it into a useful theme by means of correct wording.

The means that is used to obtain a subject is meditation, in the strict sense of the word. Meditation is a sustained reflection on a given subject. If this reflection is directed toward the text itself, not to explore it first, to recognize its content in its entirety according to its main and secondary thoughts and the thoughts connected with it, then this is meditation in the broader sense, or the exploration of the text, which has been dealt with in more detail in chapter 3. But when this preliminary work is done, it is a matter of looking more closely at the truths obtained from the text: which of them stands out as the one that is superior to all others, or dominates, as the main truth, or, if there are several truths of equal importance (which is the case with most longer texts), which of these should form the subject of the sermon: the fruitfulness and usefulness of the subject matter must be examined; from which point of view it is to be treated, and finally it is necessary to express the subject matter in a corresponding theme and to break this down again into its essential constituent parts: that is, in short, to sketch the disposition of the sermon. This is meditation in the narrower sense, the task of which is to examine the truths recognized through the study of the text for their fruitfulness and usefulness, etc., and to arrange them into a unified whole.

Concerning this distinction of meditation into a general and a particular one, Grotefend writes: "About the invention of the main sentence" (theme) "some things can only be said in the case when one's own meditation is undertaken in order to find such a sentence from a given or chosen text; for sometimes, when reading the Bible, a passage appeals so kindly that the wish arises: about this passage you would like to preach once, without one being immediately aware of a theme.

Dignity. This meditation, which is done with the intention of a theme to be invented, can be divided into preparations and into the actual meditation itself.

However, now and then an object presents itself, as it were, of its own accord, which can be used as a theme without further laborious reflection, and which does not need to be formulated, e.g. a so-called locus classicus, which is given either in the Holy Scriptures or in a well-known hymnal song, such as Matth. 17, 4: "Lord, here it is good to be. Joh. 6, 68: "Lord, where shall we go? Thou hast words of eternal life;" "By grace, here is no merit;" this, however, happens only in rare cases. In general, the theme is the fruit of a sustained meditation, which therefore cannot and must not be relinquished to any preacher, if he wants to otherwise design a textual theme and preach textually, i.e. according to the Scriptures. It is therefore quite wrong to let the development of the theme precede the meditation; already wrong because then in the vast majority of cases the truths given in the text must be pressed into the theme as into a finished form, if they are used at all. Tittmann writes about this: "Often the main proposition only hovers darkly in front of us, or is at least not thought of in a definite enough way; often it has several points of view between which one still wavers. This indeterminacy must be eliminated for the time being, and one must try to grasp the main idea in a definite and firm way. This can only be done by reflecting on the whole, since one is only then able to grasp and place the main proposition correctly when one has thought everything over carefully. Therefore, only after meditation is it possible to express the main proposition correctly in specific words, and it is not at all advisable to do this earlier, because otherwise the case can easily arise that the elaboration does not fit the subject. This error, which is peculiar to almost all sermons of the untrained, that they state something different in the proposition than they carry out in the sermon, certainly arises from that disorder that they first establish the theme, perhaps even elaborate it, before they have firmly determined the meaning and the point of view of the main proposition through meditation." Of course, this meditation is more profound, more exhaustive, or more superficial and limited, depending on the gifts, knowledge and experience of the meditator, depending on his natural talent and inventiveness, knowledge and spiritual experience. Luther's word is also valid here: "Prayer, meditation and challenge make the theologian!"

So much in general about the meditation and its necessity to design a textual and formal theme.

Note 2.

However, some hints can now be given as to which direction the meditation has to take in the individual cases, and by which the obtaining of the theme is considerably facilitated. The preacher has to find either 1. a suitable theme for special occasions, special cases, or 2. a suitable theme at all for the ordinary times. The first case is present at the high festivals of the church year: Christmas, New Year's Day, Church Friday, etc.; Reformation, Harvest Festival, etc.; laying of foundation stones, consecration of churches, etc., and at all casual speeches; the second with respect to the ordinary Sundays. For the high feast days, the specific pericopes are available. Assuming an understanding of them, it is a matter of finding a suitable theme for the feast through meditation. But one has often preached on the feast gospel or the feast pistle and must not repeat the theme already treated! In this case, what direction should the meditation take? The answer is, first of all, to look for a synthetic theme in most cases. "It is clear," says Dr. Walther, "that when certain feast texts in particular are treated according to the analytical method, e.g. both the Gospel and the Epistle on the feast of the Holy Trinity and on the day of St. Michael, the Epistle on the feast of the Holy Trinity and the Epistle on the feast of the Holy Trinity are treated according to the analytical method. The purpose of the feast must be placed at the end and can only be taken into account in the introduction; and yet it is so important that the preacher should most faithfully use the feasts, especially the high feasts with their great deeds of God! After all, if properly used, they are, as much as the preacher cares, his most beautiful and richest harvest time in the church year. Other texts, on the other hand, become like plucked flowers through synthetic treatment, e.g., the Gospel on the second day of Christmas and on the second day of Easter." Then, however, the general purpose of the feast must be made clear. The feast is not celebrated merely to commemorate God's great act of redemption of the world of sinners on which it is based, but if the celebration is to be a true celebration, the circumstances under which it took place, the causes and effects, the consequences, etc., must also be taken into consideration. If this is done in the meditation in a reasonably exhaustive manner, it will not be so difficult to find a new suitable subject again and again. It is not necessary that each new topic is completely different in content, but it will be set up each time from a different point of view and insofar appear as a new one. "According to the history

one should also diligently indicate the benefit," says Luther, "so that we may get the right juice and flavor from it."

Some themes about the Gospel on Christmas Day will illustrate this:

1. "On the unspeakable importance of the outwardly so miserable birth of the infant child in Bethlehem."
2. "The incarnation of the Son of God for the salvation of a world of sinners, the most glorious revelation of God the Father."
3. "The glorification of God through the incarnation of His Son."
4. the old and ever new tidings that through the birth of the infant child in Bethlehem the door to the beautiful paradise has been unlocked again".
5. "The low and the high in the birth of Christ."
6. "Heavenly Father's Gift of Love on Christmas Day."
7. "The unique importance of the birth of Christ."
8. "The Angel's Joyful Christmas Message."
9. "The First Holy Christmas Celebration."
10. "The birth of Jesus Christ as the most glorious object of the good pleasure of men."
11. "The Christmas Message: To You the Savior is Born!"
12. "The alternate song of the holy angels at the hour of the birth of our Lord Jesus Christ."

If no special theme is to be sought for a particular case, but if we are dealing with sermons for ordinary Sundays, the pericopes are, of course, to be looked at first. Their content generally determines the choice of theme, if the sermon is to be textual; never should the theme be imposed on the text, whether it be a free text, a Gospel, or an epistle, or be only remotely related to it. Some pericopes, such as the epistle on sund. Some pericopes, such as the epistle on Sunday, Quinquagesimä (1 Corinthians 13), deal so exclusively with one subject that only it can be chosen. The only question is from which point of view, or from which side, the subject matter is to be treated and accordingly the theme is to be expressed. Let us use the aforementioned epistle as an example. From it, among others, the following themes can be developed:

1. "As Paul praises love as the most glorious of all Christian virtues;" a) as the most indispensable, vv. 1-3; b) as the most fruitful, vv. 4-7; c) as the everlasting, vv. 8-13.

2. "The royal law of love." This is it a) in terms of its nature, b) in terms of its binding force.
3. "Christ's suffering, the most powerful motivation for love." With consideration of the approaching Lent. - Christ showed in his suffering everything that the apostle says about love in this epistle: longsuffering, kindness, etc.
4. "The apostle's exhortation to exercise love with all earnestness." a) Whom he exhorts; b) What he exhorts for; c) The reasons he gives.
- (5) "In which love surpasses all other Christian virtues." In that it a) first gives all others their value, vv. 1-3; that it b) unites the others in itself, vv. 4-7; that it c) outlasts all others.
- 6 "Love as the fulfillment of the law."
7. "The marks of true love."
8. "Love as the adornment of all other gifts." (With consideration of ch. 12, 31.)
9. what is the relationship between faith, hope and love? (V. 13.)

Other pericopes offer several important truths on themes at first glance. For example, the epistle on the 2nd Sunday of the Adv. (Rom. 15, 4-13), which belongs to those that are more difficult to treat. It offers the following topics:

1. the apostle's exhortation to right concord among believers. a) What does it consist of? V. 5: being of one mind, etc.; v. 6: unanimous praise; v. 7: receiving one another. b) How do we arrive at it? B. 4 and 9: use of the Word of God; vv. 5 and 6: union with Christ; v. 7: Christ's example. c) What should move us to it? V. 6 and 7: God's glory; v. 8 and 9: Christ's behavior toward us; v. 13: our own growth in joy, etc.
2. "The one mind of the faithful." (V. 5.)
3. "Christ, the God of the Jews and of the Gentiles." (V. 8-12.)
4. "The true communion of saints."
5. "Godliness the source of brotherly love."
6. The holy Scriptures are the source of all true comfort. (V. 4.)
7. God is the source of all patience and comfort. (V. 5.)
8. "God a God of hope." (V. 13.)
9. "Christ a minister of the circumcision." (V. 8.)
10. "How the mercy of God is glorified in the Gentiles." (V. 9.)
11. "The truthfulness of the promises of God." (V. 9-12.)
12. the complete hope of the faithful." (V. 13.)

Now, if a pericope offers a whole number of objects for treatment, the question arises: which one must be chosen? The answer is:

The one that either the condition of the church requires, or the one that appeals most. The congregation may need mainly doctrine, because it is still weak in knowledge; or exhortation, because it lacks not so much knowledge as zeal in sanctification, etc.; and this must be taken into account in the choice of the subject, for the sermons are to be contemporary. Otherwise, however, the subject may be chosen which grips and moves the preacher himself, because he will treat it better and more fruitfully than one which leaves him cold; he will be all the more likely to strike the heart and conscience of his listeners with it.

But the theme must always be developed from the text, never one brought in from the outside, in which case the text actually becomes completely superfluous. This is what a certain Dr. Alt did in his "Andeutungen aus dem Gebiet der geistlichen Beredsamkeit": "Do you know where my themes are elicited from the spirit? It may sound ridiculous to you when I say it, perhaps honorable; but it is true. When I play with my children, - while I praise my good wife, because she advises me so sweetly and lovingly, - while I am angry with the naughtiness of the servants, - while I watch the indolence of my woodchoppers and listen to their mean speeches, - listen to the quarrels of passionate neighbors, - the industriousness of eager card players, the curiosity of newspaper readers, the sauntering idleness of beer juggers, the slug movements of bowlers, the insipid conversations of empty heads, the sweets of young fante, the distastefulness of old fops in society, I find and dispose of my topics endlessly!" Admittedly, completely after the manner of those rationalists who, far above God's word, had to give instructions for moral "mending" from the pulpit down. On the other hand, Stier says quite correctly in his Keryktik: "If the great and important question arises: ... "Where does he (the preacher) get the confidence and authority, extending to all the individual things he has to say in this sermon according to this text, to say this very thing right now, and indeed also as the word of God in the congregation? - Then we can and may only answer, together with all those who understand and experience: He must **also** experience this from the text, and **only from the text** must he take this authority, which permeates the whole sermon down to the last detail. Every mere so-called use of the Bible word for the introduction of completely separate thoughts, of which one knows and admits that they actually have nothing to do with the text, we must declare impermissible according to the principles of true biblical keryctics". - J. H. A.

Ebrard in his "Prakt. Theologie", in which he writes, among other things:

"How does a sermon come about? The first and most difficult and most important work is meditation. Whoever takes it easy with meditation, whoever does not let meditation cost him sour work, will never produce a proper sermon. But every sermon must have a certain scopus, if it is not to become mere chatter. The first business of meditation, as it were the generating moment of the whole sermon, is therefore that the preacher asks himself: What do I want? What do I want to accomplish with this sermon? Where to, to which point of the knowledge of salvation, of faith, of love, of repentance etc., to which inner grasp do I want to bring my congregation? This is the meditation of the Scopus. This can happen in two ways: either the preacher comes from the text to a Scopus, or he comes from the Scopus to a text. The former case occurs when he preaches on a whole section of Scripture in turn, and now the verses come next; or also when a passage of Scripture has particularly seized him inwardly, has become important and bright to him. The given text is then a means given to him, and he must ask himself: what success can I achieve with this means, with this weapon? what end can I achieve with this means? - The other case occurs when in a series of sermons he treats a number of Christian doctrinal points in systematic order, and this time such and such a doctrinal point comes up; or also when his pastoral observation tells him that such and such a defect or error or evildoing in the congregation is to be overcome. The purpose he wants to achieve is given, and he now looks for a text which presents itself as the means to achieve this purpose. How he has to proceed in both cases, we now have to examine in more detail. If the scopus is the first thing given, i.e., if the preacher is clear that he wants to put the particular point of the knowledge of salvation or of the life of the congregation to the heart, to promote it in that particular direction, then he must first of all, before he thinks of looking for a text, calmly consider that scopus from all sides and examine it from all sides. This is not a task that can be quickly completed in a quarter of an hour; rather, these thoughts must accompany and occupy the preacher in all his ways. If there is a sin, a spiritual disease in the congregation, which he wants to fight, he asks himself: where are its roots? And he examines it carefully and according to life and not only according to the compendium of dogmatics and ethics. He grasps the disease in its connection with the nature of the natural man, but also in its

He should also ask himself: which moment of knowledge of salvation is suitable to strike the consciences and hearts, and beware of using carnal and unfair motives. He further asks himself: which moment of the knowledge of salvation is suitable to strike and hit the consciences and hearts? and beware of the application of carnal and dishonest motives. Furthermore, he asks himself: which points are given in the moral or Christian consciousness of the congregation, to which I can connect, which sentences of self-knowledge and knowledge of salvation, which the hearers grant me from the outset? For how foolish it is to build proofs or exhortations on premises that the listeners do not believe! To an unbeliever, for example, who begins to smile at the word "original sin," I cannot prove the necessity of salvation from original sin; I must first prove original sin to him in the sins of the deed. I must seek out the remnants of knowledge of truth that are still there and link them to it. Peter is not convinced of the divinity of Christ before the Jews, Apost. 2, did not start from the divinity of Christ, which they did not believe, but first from the prophecy of Joel, in which they believed, then from the fact that Jesus was proven to be a man sent by God through miracles and signs, which they also could not deny. We must do the same; start with sentences of which we are sure that the listeners will say yes to them. Once we have taken them by the arm, as it were, we must now lead them on step by step. With careful, calm, repeated reflection, it will soon become clear which course must be taken, which path must be taken, which moments must be touched upon one after the other in order to reach the intended goal. - When all this is completely clear to the preacher, it is then time to think about a scripture passage which possibly contains all these necessary moments, or at least gives an unavoidable reason to touch upon them. This requires Bible study, Bible knowledge, Bible reading. If the text is given, the preacher does not hurry to develop a basic idea or a theme from the text, but reads the scriptural passage in the original text and, with the help of scholarly commentaries, makes the exegesis of it completely clear. It is necessary for the preacher to study a passage thoroughly before he thinks of interpreting it edifyingly; for before he wants to interpret it, he must understand it. He should interpret it from its innermost meaning and essence and context. To look at it superficially in the German translation, and to attach to it the next best thing that occurs to him, is not to interpret it. If the preacher reads the Scripture in the original text, asks himself in what context the words stand, on what occasion they were spoken or written, what the train of thought is, what the apostle wants to prove or disprove, what his method of proof is, what the deep meaning of this saying of Jesus, what the meaning and purpose and motive of this action, what its

If the reader is able to understand the inner situation, the attitudes or intentions or opinions of those involved, the wisdom of Christ's procedure or that of his instruments, etc., etc., his text becomes so vivid, so transparent, so rich in relationships, that a multitude of highly practical thoughts and moments of application leap before the soul as if of their own accord. He exhausts the text as far as it is possible for a human being. And when he has done this, when the fullness of the text's content lies uncovered before him, then it is not difficult to answer the question: what success, what effect will this complex of doctrine, presented in its inner unity, produce in the hearers under God's blessing? what effect, that is, what purpose will be achieved by this means? And the scopus is found.

§ 6.

As far as the logical-grammatical form is concerned, the themes are divided into different types, which must be taken into account in the disposition.

Grotefend writes: "If the main proposition (theme) has this specified property" (namely: "that it must contain the thought that really encompasses the divisions and really contains the parts as parts") ... "then one must consider whether the theme contains a mere assertion, or a question, an instruction and statement, or an investigation that demands development, or also a mere comparison, and so on. These manifold types cannot be exhaustively stated, because talent always invents new forms; only one must see what the subject contains. An assertion demands proofs, a question answers, an instruction demands a discussion of the ways and means, an investigation wants to contrast the pros and cons, and so on. It is not sufficient to take only the form as a standard, but one must look at the thought itself; for a question according to form can in fact establish an assertion. This, of course, demands answers according to form, but proofs according to substance." - As simple as what Grotefend only hints at here is, as important it is to be observed, which, as many examples show, often does not happen. Therefore, a short indication of the most important types of topics according to their logical-grammatical form may follow.

Narrative subjects, which require a historical account of events according to their circumstances.

Examples: "The sin of Judea and its outcome". - "The walk over the Kidron." - "The struggle of Jesus in Gethsemane."

B. **Descriptive subjects** that require description or vivid description.

Examples: "The Judas Betrayal." - "The bonds of Christ." - "The divine greatness of the Lord in Gethsemane in the midst of His sleeping disciples."

C. **Assertive Themes**. These require proof.

Examples: "Denial of the Lord a common sin of disciples." - Christ the right free city of all sinners." - "Jesus Christ, the best guide through the new year." - (These assertive themes may be either affirmative, such as those just given, or negative, such as, "The atonement no work of man."

D. **Requesting, desiring, commanding themes**. These suggest a reason or indication of purpose.

Examples: "Also our petition to the Lord: stay with us, for it is about to be evening." - "The Lord Jesus be with your spirit." - "You shall keep the holiday holy!" - "Young man, I say to you, arise!"

E. **Exclamatory and admonitory themes**, for which reasons are also required. They often coincide with the previous ones under v.

Examples: "Do not store up for yourselves treasures on earth, but in heaven!" - "Hold what you have, that no one may take your crown!"

F. **Interrogative subjects**. This rich type demands an answer, which must depend on the question word. The question word can be: Who? What? With what? Through what? When? When? How long? Where? Where? From where? From what? On what? From what? In what? What for? How much? How often? How? If? Why? Why? etc. In the disposition, then, after the question, as answer is to be expected the indication of the subjects, the means, the time, the conditions, the place, the sources, the characteristics, the relations, the direction, the purpose, the intention, the quantity, the quality, the elimination of doubts, the reasons, etc. But note the remark contained in the citation of Grotefend: "A question of form can indeed make an assertion. This then, of course, demands answers according to form, but proofs according to substance."

For examples of this category, see Walther "Predigtentwürfe," V-XI. A look at so many dispositions shows how little attention is paid to the interrogative form of the theme, and especially which interrogative word is used in the theme. (For evidence, see Cap. V, § 3.)

G. **Conditional Themes.** The disposition must also give reasons for these.

Examples: "He that would live and see good days, let him hold his tongue." - "That only those who begin and lead holy matrimony rightly do so in the name of Jesus." - "That only he who begins his marriage in the name of Jesus is blessed therein."

H. **Doubting subjects to** which the disposition must give either an affirmative or negative answer, because doubt always calls something into question.

Example: "Do you think that someone can hide himself so secretly that God does not see him?"

I. **Schematic themes**, i.e. those that represent pictorially. For details see § 4, Note 2, p. 101.

Examples: "Believers as fruitful branches in Christo." - "The Christians, lights in this world." - "The sword of divine justice." - With these schematic themes, it should be noted that the disposition and execution must also be in the image of the theme. Just look at the parables of the Lord!

K. **Themata naming only the subject.** Cf. 8 4, note 1, p. 98. Schott says of this kind of themata: "It is easy to see how, in these various forms, the limits of the subject to be treated are already determined by the proposition itself, sometimes more broadly, sometimes more narrowly, and how the speaker, by announcing his subject, obliges himself either to include everything that is appropriate with respect to the named subject, or to limit himself to that which is appropriate to the more specific view of the subject designated in the proposition and emphasized here."

Examples: "the repentance," "the faith," "the blessing," etc. The same further defined: "The true repentance," "The justifying faith," "The divine blessing," etc..., or also: "The longing to die," "The longing for death," "The longing for grace," etc. - Even a whole sentence can be a subject designation: "The preservation of a single Christian congregation against the dangers threatening it," - "The great sign of the Son of Man," etc. - Cf. on these subjects : Palmer, Homiletik, 4th ed., pp. 407 ff.

Chapter V. [^]_—

The disposition.

§ 1.

The disposition is the correct and appropriate arrangement and order of the main ideas of the text, which are united in the theme.

Note 1.

Usually, the finished draft of the sermon, the sermon outline, is called 'disposition', which consists of the theme and the parts developed from it. First of all, however, 'disposition' does not designate the finished draft of the sermon, or the sermon outline, but the action by which the draft is made, the outline is drafted, so that the word 'disposition' designates nothing other than the proper distribution and arrangement of the main ideas, which have found their unified summary in the theme. "By disposition," says Hoffmann, "one understands the systematic (i.e., according to certain points of view) arrangement of the stock of ideas brought together by the invention."

Rambach gives the following definition: "The disposition is the skilful arrangement of the parts of the sermon, which tends to consist of the proposition and the division", and adds by way of explanation: "If one has seen the meaning of a text to some extent, then one is concerned about how one may well dispose of it, because the foundation for the proper arrangement of the sermon must be laid by the disposition. It is, as it were, the guideline to which one must constantly adhere, so that one does not get lost in the multitude of things that occur in the sermon. But the disposition is nothing other than a skilful ordering of the parts of which a sermon is to consist, to which *propositio* and *partitio stricte sic dicta* (the theme and the division in the proper sense) belong in general." - In another place, Rambach explains: "The partition is subjugated to the proposition, which

is nothing other than a narration of those parts of which the treatise of the Thematic is to consist."

Disposition in the actual, original meaning of the word is therefore not the draft of the sermon, but (dispositio, with the secondary term of ordering, planned distribution, arrangement) the planned distribution and arrangement of the main ideas contained in the topic. Thus also Quenstedt: "Disposition, however, is nothing other than a correct and expedient arrangement of the found sermon material, or an orderly compilation of the parts of the whole speech." And J. B. Carpzov: "The disposition of the sermon is twofold, one of words, the other of things. The latter belongs to the style of the speech and is not considered here; the latter is a certain part of the art speech, which must first take place after the invention and is preferably called the disposition of the sermon; and it is of this that we are speaking here. It is defined in such a way that it is an expedient arrangement of the parts of the sermon and a skillful and harmonious distribution of the matters that one wants to say out of and about the text, and of which one has already collected a stock, into those parts of the sermon" (*Apho.* I. II., p. 65). - In the proper, abstract sense, therefore, 'disposition' is the action by which the business of distributing and arranging the sermon material takes place; in the concrete sense, it is the result of this action: the sermon outline. In the former sense, the definition is given in the paragraph; however, as is also done by Rambach in the citation he gives, the word will more often be used in the concrete sense.

Note 2.

This disposition must not be done arbitrarily, but according to certain laws or rules. The first is: The theme is to be disposed of, i.e., the main points, which are combined into a unity in the theme, are to be separated. "The partitio, or the partes, are parts of speech, not parts of matter, and therefore are not to be thought of directly in relation to the text, but rather in relation to the main proposition or the unit of speech as a 'propositio' (theme). (*Repetit. über die theol. Discipl. IX.*, p. 31.) Thus, when planning the theme, one has to see what and how many main parts it contains within itself and to emphasize these, not less, but also not more; for the main parts must be contained in the theme and exhaust it. More details will be given in the following paragraphs. Ziegler writes: "Once the theme of the sermon has been presented to oneself in words ... and once one has come to an agreement with oneself about the dispositional point: then it ... should not really be so difficult any longer.

The first task is to dispose correctly, i.e., to separate the diversity of the main ideas of unity to be illuminated in the proposition according to their inner, natural and logical coherence, or in other words: to create the disposition in the narrower sense. ... And yet this business, although facilitated and prepared by the preceding meditation or , general sifting and unification of the materials under one point of view, still demands a very special attention and collection of the mind."

But the main ideas or parts that lie in the theme are not only to be found and emphasized in general, but, if the disposition is to be done in the right way, the natural, logical relationship in which the found parts stand to each other must be taken into account, and they must be ordered according to this. This is the second rule by which disposition must be guided. It is by no means indifferent how the parts are arranged, or what place is assigned to each part. "The application of Scripture," says Gerhard, "is either theoretical or practical. The theoretical has to do with the knowledge of truth, hence the doctrine, and with the refutation of the false, hence the punishment. The practical has to do with the good that is to be done, hence chastisement, with the evil of guilt that is to be escaped, hence correction, with the evil of punishment that is to be endured, hence consolation ... The teaching is always to be placed first, and only then let punishment, chastisement, correction, consolation follow." The theoretical, then, must precede the practical, in other words, doctrine must precede that which relates to life: exhortation, chastisement, and consolation; for before the hearers can be exhorted to follow the good, to feed the evil, they must first be instructed in what the good consists, what the evil is, etc. If the reverse order were followed, the exhortation would be without foundation and, as it were, would float in the air. The same can be expressed in this way: First the mind must be instructed before one seeks to act on the will. This is the natural order. Regarding this point, Grotefend says: "These individual divisions ... are nothing more than the development of the individual thoughts, which can be distinguished in the main thought (theme). They lie therein partly as closer developments of the main idea, in order to make the whole idea more vivid, partly they behave like assertion and proof, partly they are explanations of the main proposition or also conclusions from it, and so on. Many rules have been given about the best kind of division, and among these some are quite untenable; e.g., that a sermon may have only two parts or must be dichotomous. If such rules are to be valid, then already according to

The nature of the matter is such that there cannot be many of them, because the manifold cannot be forced under many generally valid rules. But how manifold are the thoughts according to their content and their form, which can serve as main sentences for sermons.

Meanwhile, the following three rules are general:

1. the subdivisions must be contained in the main idea and must exhaust it.
 2. these members must be coordinated and not subordinated.
 3. the links must follow one another in a logical or in a rhetorical order."
- But to these three rules must be added the further one, namely:
4. that none of the individual parts may be identical with the theme.

To explain the third rule, Grotefend writes further: "The parts found should ... follow each other in a logical order, or if this cannot be determined, in a rhetorical, or what is equivalent, in an aesthetic order. It is not uncommon for cases to occur in which logic offers no reasons for determining the order of the parts. If, for example, the parts of a sermon sentence can consist only in the individual proofs that must be presented for this truth, logic is quite indifferent to the order in which these proofs follow one another, because it asks only for the evidential force of them; but it is not quite indifferent to the effectiveness of the lecture in which order they stand. This is then determined by rhetoric or aesthetics through the feeling for what is appropriate and beautiful.

It is not very easy to determine the requirements of logic in this respect in such a way that they could suffice for all cases; for in a good head this view sometimes jumps forward more vividly, sometimes that one, sometimes this side-trait is emphasized more, sometimes that one. Therefore homiletics must content itself with giving only a few hints."

The logic now makes the following demands for the order of the individual parts to be extracted from the subject:

If a definition, i.e. an explanation of the subject matter to be treated, is given in one part, this part must precede the others as the first.

This is necessary because the other parts cannot be understood if the object itself has not been clarified first.

Examples: Topic: "Christian kindness". 1. what it is (definition); 2. how it is expressed; 3. what should move us to it.

Topic: "The conduct of true Christians against their enemies." 1. what this behavior consists of; 2. what should move us to it.

Topic: "Paul in his high temptations." 1. the temptations he himself endured; 2. how he behaved in them; 2. how God comforted him in them.

Subject: "The instincts of the Holy Spirit as a mark of the filiation of God. We want to 1. give a correct concept of the instincts of the Holy Spirit itself: and then 2. show how one can derive from such instincts a mark of the filiation of God." (All examples are from Fresenius, Epistelpostille.)

The theoretical part must precede the practical part.

Schott correctly remarks on this demand: "This principle, however, must not be understood in such a way that in every lecture (sermon) one part must work solely towards theoretical, the other solely towards practical conviction. Both activities can also alternate in each individual part of the speech, if each of the individual points, into which the whole is divided, is suitable both to set the intellect and the faculty of feeling and desire in activity - but in such a way that the instructive conviction takes place before the awakening of the feelings, affects and inclinations." - We add: A division into a theoretical and a practical part should happen only very rarely, since it is usually much more expedient to give the application in each part.

Examples: Topic: "On the Unsuccessfulness of All Attempts to Exterminate Christ." 1. that all such attempts have always been unsuccessful, etc., and 2. for what purpose we should let the unsuccessfulness of all such attempts serve.

Topic: "Christ, the promised Immanuel". I want to show 1. that in Christ the promise of an Immanuel has been fulfilled, and 2. to examine whether Christ has already become our Immanuel.

Theme: "We are children of the time under the guidance of God." 1. proof of this truth; 2. application of it to attitude and life.

3. of such parts, which are in the main similar, the one in the series must be the last, "which must receive its full light and all its strength from the preceding one or ones".

This requirement is to be kept in mind especially for assertive themes, which require proofs in the disposition. The order of the individual parts of the proofs for the assertion expressed in the topic is then to be arranged in such a way that one strengthens the other.

Examples: Subject: "Why should everyone believe that the absolution given to him on earth is also valid in heaven?" I answer: 1. because Christ purchased the forgiveness of sins for all men, and 2. because he commanded the same to be proclaimed to all men.

The form of the theme is that of the question, but in it an assertion is expressed, namely, that the absolution pronounced on earth is also valid in heaven. The proof is announced in the two parts, which, however, stand in the relationship to each other that the second receives light and probative force through the first, because without the acquisition of the forgiveness of sins a command to proclaim and offer it could not have been given at all.

Theme: "Bon of the divinity of the works of Jesus Christ, which he still performs on the souls of men" ...; his works are divine: 1. because they are all directed to the destruction of the works of darkness; 2. because they reveal a divine, all-conquering power; and 3. because they bring us a thorough and eternal salvation.

The works of the Lord could not bring us thorough and eternal help if they did not reveal an all-conquering power and destroy the works of darkness. The first two parts therefore give light and strength to the third.

Note 3.

In such cases, in which logic gives no instruction for the order of the parts, this is more often done by rhetoric, in that it shows by which arrangement the attention of the listeners can be most excited, tense and maintained. Now this is not achieved by giving the stronger parts first and the weaker ones last, but the other way around: by letting the weaker ones precede the stronger ones, so that the arrangement of the parts is a climactic, i.e. increasing one. "The less considerable reasons," says Schott, "if they are put last, can easily cancel or weaken the advantageous impression produced by the most important arguments." And: "What the gradation (increase) does in the presentation of reasons with respect to conviction, this is precisely what causes, where the feelings and inclinations for an object are to be won over, the gradual progress from the weaker impressions to stronger ones up to the movements which are the most important for the purpose of the speaker ... If one wanted to start from the points which seize the mind most vividly and end with the weaker ones, these latter would miss their purpose of contributing something to the effect of the whole, or the effectiveness of the

The first, on the other hand, precede the strongest movements and unite with them to form a powerful total impression.

Examples: Topic: "To what end shall the sight of the twelve-year-old boy Jesus avail us?" I answer: 1. to the most humble admiration of his lowliness and majesty; 2. to the richest consolation in the sorrow over the sins of our youth, and 3. to the most powerful encouragement to walk also in the footsteps of the holy child." - Unmistakably, in the arrangement : admiration, consolation, encouragement, there is an increase. Theme : "We have no right to grumble against God about unequal rewards for our work." - We recognize this for the following reasons: 1. we have nothing at all to demand from God; 2. he freely gives to each what is right; 3. he gives us out of sheer grace even more than we deserve.

Rambach writes: "Sometimes it is convenient that one can make a gradation in the parts, so that one climbs from one part as from one step to the other. This is not necessary and not an essential part of the division; but if it is so, it can serve as an adornment of the proposition. Thus, one could introduce at the Sonnt. Remiciscere: "The glorious victory of faith of the Canaanite woman," how she 1. was severely challenged, 2. fought bravely in the challenge, 3. won gloriously in the battle. - Here it is quite natural that a gradation occurs in the division."

Note 4.

But even if the arrangement of the parts may be logically and rhetorically correct, it suffers from a great deficiency if it is not also biblical-psychological, i.e. if the parts are not listed in the order in which what is expressed in them is worked and develops in the soul. In reference to this, Dr. Walther writes:

"There are many sermons which cannot be said to contain false doctrine, nor to violate any of the main requirements mentioned, and yet they lack one of the most important qualities of a good sermon. They do not strike the heart and conscience of the listener. They may be logical, but they are not **biblical-psychological in** design and order. Their arrows either go, so to speak, over the heads of the listeners, or, even if they seize the listener, they do not hold him and let him slip away again, like a net open here and there the decided fish. They shake, or they awaken

They may cause pleasure and pleasant feelings, or they may create salutary doubts, or they may fill the listener with admiration - but they do not bring him to a certain conclusion. But that a sermon, as much as it depends on it, should have this success, requires heavenly wisdom; this cannot be learned from any homiletics, it must be learned through one's own living experience in Christianity and must be asked for every time."

Grotefend also hints at this point when he says: "The psychological, too, can give a reason for ordering the sequence; for it must obviously seem appropriate to let something follow one another in the way it seems to develop in our souls."

The following examples by Dr. Walther will illustrate this: The disposition of a sermon on the text 1 Cor. 6, 20 ("For you were bought with great price: Wherefore glorify God in your body, and in your spirit, which are God's") reads:

"How shall the word, "Ye are bought with a price," prove itself in men?"

The answer is:

1. As a word of revival to repentance,
2. as a word full of comfort to faith, and
3. as a word of exhortation to sanctification.

The disposition of a Reformation feast sermon on the text Ps. 137, 5. 6.

("If I forget your Jerusalem, my right hand will be forgotten. My tongue must stick to the roof of my mouth where I do not remember you, where I do not let Jerusalem be my highest joy") reads:

"Why do we want and should we persevere faithfully and firmly with our dear Evangelical Lutheran Church until death?"

I answer: because it teaches:

1. Pure belief,
2. live right, and finally
3. Die confidently and blessedly.

Another example from Reinhard.

Theme: "We have to examine in view of our religious life so far: a) what we have believed so far, b) what we have wanted so far, c) what we have done so far, and d) what we have hoped for."

"This arrangement of sentences," adds Grotefend, "for psychological reasons, is to be considered especially in the practical part of the sermon, in that our encouragements and teachings keep in order as one effect after another may arise in the soul."

§ 2.

Such a disposition requires both the sermon itself as a well-ordered speech, and the memory of the preacher and the listeners.

Note 1.

Quenstedt: "Without disposition the sermon is a corpse" says Dr. Heinrich Müller Orator ecel. Carl Regius (Orat. Christ. L. VIII, 6. 1) makes the good remark: "Just as haphazardly piled up bricks do not yet form a house, but only when they are properly connected and put together, so it is also only an accumulation of all kinds of material and no speech, if order and disposition do not divide the material - no matter how great the wealth of it in sermon making - and skillfully connect what belongs together." ... St. Paul, the best teacher in preaching, admonishes Timothy in his second letter to him ... Cap. 2, 15, to "show himself a righteous and blameless worker, rightly dividing the word of truth (*ὁρ&οτομοῦντα τον λόγον της ἀλητείας*) ... Dannhauer correctly says (Colleg. decalog. p. 410): "The way to preach consists in using the word 'recht theile', 2 Tim. 2, 15, where *ὁρ&οτομεῖν* (recht theilen) means not only to divide the text rightly into chapters and parts, but also to treat the same rightly. St. Paul herewith finely alludes to the ancient symposiarchs or presiders at banquets, who were appointed to divide the food artfully." Gerhard also writes something similar in his Commentary on St. Paul with the addition: "With the word *ὁρ&οτομεῖν*, Timothy and every

Servants of the Church exhorted to present the main points of doctrine in due order and to dispose of the biblical text according to good method, so that in teaching what should be joined is not mixed together. That which is to be rightly divided is the Word of God." That "rightly dividing the word of truth" means as much as: "to dispose and rightly treat the theological matters about which one is to act in the church according to a certain method and form."

The same is said by M. Geier in the following words: "If a builder already has stones, wood, lime, sand and other materials lying around in abundance and in heaps, nevertheless, if he does not design the ground plan of the building, divide and measure everything well, put his hand to work confidently afterwards, join everything together properly, store the masonry properly and lock it together, it will never become a comfortable dwelling. And so, as God's master builders, wise, undaunted and persevering diligence is necessary for pastors, too, if their word and teaching are to be of good use. -

And Luther: "If a delicious meal had been prepared, and there was no one to cut the bread, present the food, or pour the drink, would one be satisfied by the smell or the sight? So it is also a bad thing if in the word and teaching there is a lack of skillful pre-cutting, if one thing is mixed with another and spoiled, so that one must be more disgusted than appetite aroused." - Another short word on this point from Palmer: "This requirement (of logical order), insofar as it does not only want to make the more mentioned dispositional manner a law in a limited way, simply lies in the fact that, according to the principle, it is thought that creates and therefore also dominates the sermon. But where thought rules, order is already given; whoever says the same in the second part as in the first, whoever makes the reason the consequence again, etc., sins not against a specific commandment of homiletics, but against the general commandment that applies to the whole area of the spiritual: "Thou shalt think."

Reinhard, however, speaks more thoroughly about the necessity of logical order in the sermon. He writes:

"You rightly expect, my dearest friend, that I should now explain myself further about the disposition of my sermons and about the method according to which the layout of the same is made. You already know from one of my previous letters how I have come to place a plan under each sermon, which is designed with great precision and rigor according to the rules of logic. This methodical, sometimes almost anxious arranging and planning is, as you will remember, so deeply rooted in the way my intellectual development and education has proceeded that it has become, as it were, another nature to me. Since I would not be able to memorize my sermons at all, given the obstinacy of my memory, which is also mentioned above, and which only easily grasps coherent thoughts, but retains words and phrases with extreme difficulty, if everything in them were not connected by strict order, it is not even up to me whether I want to dispose of them exactly; it is a need that is completely independent of my arbitrariness. Finally, according to the experiences I have made over so many years, and which I have already mentioned above, it is useful not to hide the course of the meditation from the listeners, but to make them aware of all the main points through which it progresses: I am of the opinion that, taken as a whole, it is necessary and beneficial to give every sermon a logically correct, firmly connected and easily remembered plan, and thus to cause attentive listeners to know exactly what is being talked about and to be able to give each other an answer afterwards about what has been said. It is not at all unknown to me what is opposed to this way of preaching. Many preachers who like to be great orators

are of the opinion that it is in conflict with the laws of eloquence to be so to speak bound in logical fetters; the free momentum and the fiery enthusiasm with which the speaker must explain himself are thereby made quite impossible. To this I have nothing more to reply than that with that concept of true eloquence which I have given above, and which I have drawn from the ancients, the strict arrangement of a speech not only can exist, but that it is even demanded by it. Has it then not become apparent to the gentlemen who would like to be Demosthenes and Cicero's in the pulpit (for I presume that they have really made acquaintance with these admired men and have read their works themselves), how exactly, with what art and with what constant regard for the purpose at hand the speeches of these men are arranged, and that by the way in which they place the main parts and let the individual moments follow one another in the same, they have just procured the greatest advantages and most happily prepared the effect which they wanted to produce? I do not want to say anything about the detailed instructions for disposition, which all old rhetors gave and about the seriousness with which they insist on a strict order. But usually one knows the so-called fiery and entrancing eloquence of the ancients only from hearsay and confuses it with the ruleless, half-poetic, as it were rushing from one thing to another chatter and declamation of some newer speakers who want to be, which would then of course cease to be entrancing, i.e. confusing, as soon as it wanted to bind itself to a logical order. Who, by the way, to add something of the newer orators, is more careful and strict than the most famous French preachers, such as Saurin, Bourdelon, Massillon, etc.; and yet no one says that these men lack power and fire. One may therefore look to the nature of the matter, or to the great models of all times: it is clear that the rules of oratory not only permit an exact arrangement of what one has to say, they even make it necessary.

The objections that have been raised against the strict logical order of the sermon have, in our opinion, found a fitting answer and refutation in an article that appeared in the "Homil. Magazin", Vol. 6, p. 377 ff. by Prof. Schaller. This article, which we let follow here, reads:

Is the logic of evil in the writing of sermons?

"Logic has nothing to do with the content of the sermon, for the source of all saving doctrine is not reason, but Scripture alone. But if logic should therefore be used in the delivery of the

What is the reason for this?" "Do we not nevertheless have to render a most important service to the heavenly truth? For a long time, logical rules were used for the purpose of disposition and it was believed that this habit could not be abandoned. Recently, one has become very suspicious of the art of planning according to a 'fundamentum'. All the mischief that rationalism has brought to the way of preaching is attributed to logic, and we are seriously urged to throw all the stuff of logical classification overboard and return to the simple, ancient way of preaching, to the homily. We are by no means willing to dispute the homily's good old right and its very good advantages. On the other hand, we can only consider it an exaggeration to banish logic from the work of planning and arranging a sermon as a whole. Let us therefore examine some of the main objections that are raised against the logical method of disposition.

For the time being, it is objected that many people preach edifying sermons even without having been correctly or even at all prepared, *Pectus est, quod disertos facit*, "the heart alone makes eloquent," they claim - this objection is only true insofar as even a not completely logically arranged lecture of God's word will still have its use. This is not to be denied at all. For even bread that is not properly cut, but only served in raw, unsightly, torn pieces, expresses its satiating and nourishing power. Nevertheless, we do not want to say that it is better to cut the bread nicely when serving it to a guest. Cutting the bread does not diminish its nutritive power and makes it more appetizing. One may hold a bunch of pearls or flowers in the hollow of one's hand and present them in this way to be looked at and admired; even in this form they will not deny their beauty and value; but it would be even better if the pearls were strung on a string and the flowers were delicately arranged in a bouquet. No one will object that the natural beauty of pearls and flowers should not be enhanced by an artificial system. We consider planning to be a similar business. It seems to us not unessential for the right representation of our thoughts. "Disposition," says Herder, "is indeed the main work of speech; it is the edifice without which all outward dressing is nothing. All errors I gladly forgive, only the errors of disposition not. If what belongs to each other stands side by side, what belongs to each other stands side by side; if the parts repeat themselves in the most trivial way, so that when the captivity of Christ is spoken of, it is asked, 1. who took him captive, 2. by whom he is taken captive.

And yet it is preached freshly about it as about two heavenly different parts; finally, the recipient does not know how to extract any sentences, to arrange them neither under nor next to each other, he does not know at all what this, what that part of the speech is or should be - oh woe! woe! he goes and learns logic! (Herder, Rel. und Theol., Vol. 14, pp. 219-221.) Furthermore, one objects that Christ and his apostles, as well as the church teachers up to the Middle Ages, demanded nothing of disposition, nothing of a "Fundamentum dividendi" from a preacher, and were not even our predecessors in this; only with Antonius of Padua († 1231) and Albertus Magnus († 1280) did this invention come into being. "Let us only compare", says Beck (in the preface to his Christian speeches, Stuttgart 1837, p. VI ff.), "with the deep simplicity of the gospel the artistry of men, our sowing into the wind with the harvest of blessings of the apostles, with their creations of life our well-studied sermons - how should called clergymen be doubtful for long where the right stewardship of the mysteries of God in word and deed is to be sought and learned? With Christ, the apostles and prophets, who still today, without the anointing of a pulpit orator, work their miracles - there is the simplicity, which always unfolds new things from the old and throws both together like full grains of fruit into the spirit. We would first like to answer with the counter-question: Should the minister of the church then only preach unstudied sermons? Will they do so? Is study to blame, if in many cases preaching is sowing to the wind? Certainly not; the strict logical disposition, where it really exists, just as little. But it is the fault that the beautiful logical forms, instead of being filled either with the thunder of Sinai, which makes sinners of all that is called man, or with the sweet manna of the beatific gospel, are filled with wood, hay and stubble, with wind and vanity, or even with poison of the soul. It is said that an ever-recurring logical form of preaching is applied at the expense of biblical freedom and liveliness of speech, at the expense of biblical reasoning, and that this human school form displaces the Bible ground too much, so that the preacher preaches not the Bible word but his own word. This objection is obviously based on the prejudice that one thinks that the logical arrangement and the biblical reasoning are opposed to each other. But the logical disposition is only opposed to the biblical reasoning if logic is misused, if a text is made to say something according to logical schematism that is not in it, or that contradicts Scripture altogether. The simplicity of the Holy Spirit in the language of the Bible is wonderful, adorable and should remain a model for all preachers. But does the Holy Spirit the rules of logic, which from him

themselves, despised and ridiculed? What is infinitely superior to human comprehension, there are innumerable in the Scriptures; but where is there a passage in the Bible where even one sentence, one verse, would be illogical? Does not the Scripture itself offer the most brilliant examples of logical disposition in great abundance? How admirable are the dispositions of the parables of the Lord, e.g. the parable of the fourfold field, the Pauline disposition of that incomparable hymn of praise to love, 1 Cor. 13 ! But instead of many, we would like to recall only the disposition of the holy Lord's Prayer, originating from the essential wisdom of God. What a glorious, majestic, and yet so simple order of thought, as appropriate to the glory of God as to the spiritual needs of the human soul! Truly, a logical disposition in the higher choir! Let this order of the seven petitions be overturned once, and let the fourth, then the seventh, then the third follow after the first; what confusion, what disorder is immediately created before our eyes! We repeat: if a sermon is empty, hollow, unedifying, a sowing to the wind, a vain eulogy, an empty ringing of words, then logic, which is also used by the Holy Spirit in His words, is completely lacking. Spirit makes use of in his words, is completely innocent of this. Such a preacher will first become a different person, he will let himself be anointed, enlightened, enkindled from above, and then, despite all logic and by means of it, he will speak in a simple, heartfelt and edifying way, and the miracles that followed the preached word of God in ancient times will not be lacking in him either.

"I know very well," says Herder, "that frizzy heads do not become smooth even through all tabular (logical) form; I also know very well that if one disposes infinitely small in every period, one becomes a moleste sedulus, an improbe artificiosus, a mosquito pointer and caraway cutter, who becomes pitch-black from sheer clarity, confused from sheer order, and finally loses sight of the whole. Misuse of a thing, however, does not annul the thing; indeed, the finer and more necessary it is, the more it can and will be misused. So it is with logic and disposition; but they always remain the basis of the lecture. He who cannot dispose can neither learn, nor retain, nor repeat; still less will those who hear him be able to. It is arena sine calce (sand without lime)." (Herder, op. cit., p. 211.)

But as far as the church teachers are concerned, it is certain that Chrysostom preached, if not according to the announced, then at least according to a well thought-out disposition. There are only a few sermons that he preached extemporaneously, and among these was the speech he gave when he once saw beggars of pitiful appearance lying on the ground on his way to church in severe cold. Otherwise he gave himself at

He took great pains in the preparation of his speeches and paid attention to every little point. When he had spent the day attending to the affairs of his public office and delivering his sermons, he devoted half the night to the elaboration of his speeches. And it was always a special task for him to advance his thoughts in the most expedient order, namely to string them together in such a way that the following, prepared by the preceding, would not be prevented from making as strong an impression as possible. Just compare, for example, his first sermon on the poor Lazarus, which does not seem to be ordered at all according to logical disposition, and yet forms a logically and psychologically well-ordered whole, of which one could just as well put the beginning at the end without prejudice to the effect. - Also the well-known verse, which one used to use as "fundamentum dividendi" in the disposition: Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando? - How far does it reach up into antiquity?

Now only one more objection. The strictly logical method of disposition is rejected because it hinders the free course of the mind and is human artifice, which one should not allow oneself in such a sacred business. The school, they say, is marvelous, it creates order in the colorful jumble of thoughts; but in practical life one must also know how to tear oneself away from the fetters of the school if one does not want to become pedantic. If, for example, one notices in one's congregation that it once feels seized by a thought, then a pastor of souls should have no hesitation at all in throwing the "fundamentum dividendi", the disposition, overboard and pursuing just that one thought; for the congregation and the preacher are not there because of the disposition, but because of the edification. - Answer: Here again the matter is taken to extremes. If, of course, the disposition becomes a hindrance to the spirit, then it is no longer what it should be, a purposeful arrangement of thoughts; and if it is no longer this, then it falls, it is then from evil. But if the preacher sees his hearers "particularly seized by a thought" (?), and therefore feels impelled to pursue this thought extempore, against which we have nothing at all, shall he then rise to such a flight of the spirit, which, without all logic, without any order and rule, goes into the misty? shall he plunge himself and his hearers into a labyrinth of confused, disordered thoughts? This is undoubtedly not the opinion of the opponents themselves. So don't throw the baby out with the bathwater! Order is good for everything, it is especially indispensable for a teacher. A bishop should be doctrinal (1 Tim. 3, 2), should be powerful to exhort with sound doctrine and to punish the opponents, because there are many impudent ones.

and useless talkers and seducers, who must be shut up (Tit. 1:9-11): will he be able to do this if, when he tries to do it, he slaps the rules of logic in the face?

Finally, let us hear what Luther said about logic, which was called dialectic in his time. To the question "whether a dialectician, who has learned it from the book, can teach correctly and properly about all matters, or whether he should not have learned it from experience," Luther answered: "Dialectics does not teach nor does it give the ability to teach about all matters to those who have already learned it and are well able to do so; rather, it is only an instrument and tool by means of which we can teach correctly and properly what we know and understand. Dialectics is a useful and necessary art, which one should study and learn cheaply, like arithmetic and arithmetic. And although some astute minds can naturally deduce and calculate something, it is uncertain and dangerous if art does not also come to this and help. For dialectics finely shows the way how one should speak of things properly and correctly." Erl. Vol. 62, p. 300 ff. - Furthermore: "A preacher should be a dialectician and rhetor, that is, he must be able to teach and exhort. If he wants to teach about a thing or article, he should first distinguish what it is actually called; secondly, he should define, describe and indicate what it is; thirdly, he should add sayings from Scripture and thereby prove and strengthen them; fourthly, he should strike out and explain with examples; fifthly, he should decorate with parables; finally, he should admonish the lazy." (Vol. 59. p. 258.) And finally: "Therefore the art of dialectics is to be praised highly, as through it God's praise and the company of men are preserved." (Vol. 62. p. 306.)

Note 2.

How necessary a correct disposition is for the memory of the preacher does not need detailed proof. Quenstedt writes about it: "The disposition is in the highest degree necessary for the memory of both the speaker and the listener. That a suitable disposition is an exceedingly great help for the memory is taught by Cicero L, II Orat. ... For the speaker, order is useful, so that he does not bring himself into complete confusion through confusion in the subjects (of the speech). Whoever falls from one extreme to the other, throws the hundredth into the thousandth, makes himself confuse. ... Here belongs the eulogy cited by Christoph Luthardt de arte concion. p. 56: 'A good disposition is the torch of clarity, the light of understanding, the teacher of brevity and the life of memory.' ...

By the way, as already mentioned, a good, factual and logical disposition and arrangement is an extraordinary help for the memory. He who distinguishes well also teaches well (*qui bene distinguit, bene docet*). Partition well - and you have done half your work; dispose your arguments skillfully - and your work is almost complete. If a proper partition precedes, the whole retinue of words and sentences follows without effort. The highest glory of the artist is a wise partition of his material. "Two ladders lead to the knowledge of science," says Fonseca Inst. dog. l. I. c. 4: "explanation and division" (*definitio et divisio*). - Aeg. Hunninus: "The systematic arrangement will have the advantage that, on the one hand, the word of God will be divided correctly, if in the lecture, by means of the method, that which is connected with respect to the content remains connected, and that which is separated remains separated; and that, on the other hand, the memory of the speaker and also of the listeners will be greatly aided. As, on the other hand, where anything is treated in a non-methodical way and without proper order, the memory of the preacher as well as that of the listeners is confused in no small measure, - so also those things which are fundamentally different in their nature are thrown together in the treatment, and those which are connected among themselves are separated; - there one can neither get to the bottom of the matter, nor discern the meaning of the Holy Spirit in such a confusion of things, nor say anything in a fitting and appropriate way."

In his "Pastorale", Dr. Walther speaks with his characteristic clarity about the fact that the memory of the listeners also demands a uniform order in the sermon:

It is true what Spener writes somewhere that those who are only concerned about the proper form of the sermon are like those "who only practice sewing shoes, but do not worry about the leather and then have to take paper." It is true that it is not the art and skill of the preacher, but the word contained in the sermon that has the power to really raise the listeners to Christ, the rock of salvation. But just as the whole doctrine revealed in God's Word for the salvation of mankind, and every special part of it, every locus and article of faith, forms a wonderfully ordered, coherent whole, so it behooves the preacher of God's Word not to split it like dry wood, but to present it in its wonderful order and in its living context, as much as he is able to do so by God's grace. If he does not do this, his sermon is nothing but a disorderly, incoherent collection and conglomeration of divine truths.

The preacher himself, however, hinders his listeners as much as is in him, so that the sermon reaches its blessed end in them. While a luminous order promotes the clear understanding of divine truth, awakens attention, and helps the listener to retain what is presented to him more easily, disorder in the sermon inevitably causes confusion in the listener, causes inattention, distraction, and even annoyance, and prevents him from recalling what he has heard. A sermon should not be an assortment of godly thoughts, but, as it has to pursue a certain goal, whether it be above all right knowledge, or awakening from the sleep of sin, or consolation, peace and joy, or a holy resolution, so it should also deal with one main truth in particular, to which everything the sermon contains must refer and whose discussion and memorization everything must serve. This, however, is not possible without a good natural arrangement of the whole material, as a whole as well as in detail. It is therefore also a matter of experience that sermons which contain a great deal of unordered material, even if they contain a great deal of wonderful material, as a rule make less of an impression and have less of an effect than well-ordered sermons which form a strict unity and lack that fullness. In short, God is a God of order, who not only does everything Himself in wise order, but has also formed the human spirit in such a way that it has an indispensable need to be recognized in a certain order and therefore also to be taught in this way.

§ 3.

In order to dispose correctly, not only the disposition point of the subject must be considered, but also the reason for the division (fundamentum dividendi) must be found.

Note 1.

If the disposition is to be done logically correct, then, according to our paragraph, first the disposition point of the subject has to be sharply focused. What is the disposition point of the theme? What is to be understood by it? To answer this question we let Schott speak first. He writes: "From a most careful and sharp determination of the proposition, i.e. from

The logical direction of the division depends mainly on an exact answer to the question: which is the idea expressed in the proposition that must stand out with complete clarity and definiteness in the whole speech, according to its purpose? For in what else do the most conspicuous violations of this logical correctness, which are frequently found especially among beginning preachers, have their reason than in the fact that, before the execution itself, one had not given oneself a sufficiently clear and definite account of what was actually to be executed? that either the chosen main subject was not properly overlooked in its entire scope, or that it was not distinguished definitely enough from other similar and related concepts and propositions, and thus a wavering indeterminacy was brought into the whole execution, or that a mere secondary idea, which was not at all to be particularly emphasized in the expression of the subject, was so drawn into the form of the proposition for lack of precision, and given a position (without then holding it further), that the listener expects a special consideration of this idea in the individual parts, but expects it in vain?" Schott wants to say this with the foregoing: the main idea, or the main truth, which is to be treated in the sermon, must be sharply and definitely expressed in the theme, so that it stands out clearly as such. The theme thus conceived then indicates the direction that the disposition, the division, must take. If, however, one has not become completely clear about this main idea, and if it has not been clearly and definitely expressed in the theme, then one does not know how to actually dispose of it.

Schott continues: "This business of a logically faultless disposition can be facilitated ...if one first of all makes an attempt for oneself to express the subject (the object) which is in mind of the meditation within certain limits and outlines, in different forms, and thereby observes exactly whether the point of view from which one starts, and the intention of the speech of which one is aware, is changed in any way by such a change of form or not? In this way it is often best, partly to be in perfect agreement with oneself about what is actually to be stated in this sermon, and from which point of view the subject at hand is to be considered, and partly to find and choose from among various expressions of the proposition (theme) just those which most perfectly unite clarity with definiteness and precision."

Thus, a theme that clearly, sharply and firmly expresses the actual subject of the sermon indicates the direction in which it is to be preached. Take an example. If the topic were to be:

If I were to say, "Of repentance." the same would not show me how or in which direction I should dispose. Why not? Because it is too broad, too general, not limited and definite enough. For I could speak of the essence, or of the characteristics, the fruits of repentance, etc., in short, of anything that belongs to repentance. But if the subject were: "What is true repentance?" then its narrowness and definiteness would show me that I must exclude everything else and treat only the essential parts of true repentance and divide them accordingly.

Dr. Alt is even more definite about this point in the following: "The arrangement of the theme material must follow the direction that the theme itself gives with its setting and turn," so that it becomes a natural and thus easy one. - With this rule, whose validity no one will deny, who only admits that every main clause contains, as well as the material for development, a certain instruction for the kind of development, with this rule, on the one hand, the speaker is left great freedom for disposition, on the other hand, however, he is again very strictly bound to a law. While he is allowed any kind of distribution of the material from the start, as long as it proves to be completely appropriate to the theme itself, he has the task of looking sharply at the dispositional point lying within him for each new theme, so that he arranges from the same, and may not approach with an already finished dispositional scheme that he has used elsewhere, or that he may have become familiar with in general. In addition, he would risk losing the natural harmony between theme and parts and would then, with his disposition, present a distribution of the material in which the one did not hold and support the other, and which therefore could not fix the attention. The "setting and turn", in another word: the form of the theme thus generally indicates the direction of the disposition, and thus the first and most general point of disposition:

The logical-grammatical form of the subject.

Examples: Theme: "To what end shall the sight of the twelve-year-old boy Jesus avail us?" The logical-grammatical form of the topic is that of the **question** .

To a question, however, belongs an answer, and so the disposition is: "I answer: 1. to the most humble admiration of his lowliness and majesty, 2. to the richest consolation in the sorrow over the sins of our youth, and 3. to an

The most powerful encouragement to also walk in the footsteps of the holy child.

Theme: "The sin of Judea and its outcome." The logical-grammatical form of the theme is that of the description. Therefore, such a description of Judas' sin must be given according to its actual, peculiar nature, etc., and accordingly the parts are: 1. what his sin consisted of, 2. why it had a (what a) horrible outcome."

Theme: "The living knowledge of the suffering and death of Jesus Christ, the most important science of all people. The logical-grammatical form of the theme is affirmative, or assertive; a proof must therefore be given, and this follows: it is, because it is 1. the most indispensable to all men, and 2. the most blessed to all who have it.

This first disposition point is not observed in the following dispositions and therefore they are wrong:

Theme: "How the story of the twelve-year-old baby Jesus exhorts us all to diligent attendance at church services." - One expects after the form of the topic: "**We**" etc. an answer, which indicates the manner, but instead of it the parts read: 1. the children and the young people, 2. the parents and the adult people! According to the parts, the subject should read: "**Which** people admonished" etc.?

Topic: "Jesus has founded a kingdom of God on earth". This is an assertion and it should be followed by a proof, but what are the parts? 1. what does a kingdom of God mean? 2. proof that Jesus has established a kingdom of God on earth; 3. reasons of obligation to enter this kingdom. Parts 1 and 3 are not in the subject and part 2 is the subject itself. Furthermore, the 1st part belongs in the introduction and the 3rd in the conclusion as an application.

But not only the logical-grammatical form of the theme determines which direction the disposition of the theme has to take, but secondly, the requirement has to be observed that nothing foreign to the theme enters into the disposition, in other words: that the parts really lie in the theme. This requirement is met only when strict attention is paid to the limitation that is given to the main concept in the theme, and thus the second dispositional point is:

The limitation of the main term in the subject.

Examples: Theme: "Why should not the general contradiction, which is raised against Christ and his gospel, disturb us in our joy?" The main concept in this theme lies in the words: "The general contradiction"; but this is limited or restricted by the intermediate clause: "which is raised against Christ and his gospel"; thus the theme speaks of a special, particular contradiction, which is raised against Christ etc.. Accordingly, nothing of the contradiction against the Jews, pagans, a Demosthenes, Cicero, against philosophy etc. may occur in the disposition, but only of the one designated in the theme. And so the parts are: 1. because this contradiction is already foretold in God's word, 2. because it has a reason that is as untenable as it is evil, 3. because it has not been able to hinder the general spread and preservation of the gospel up to this hour.

Subject: "What high demands the divine law makes on us with regard to charity." The main term is limited by the addition: "with regard to charity". Therefore, the disposition must not speak of the general requirements of the law, but only of the specific ones with respect to charity. The parts are therefore also: We should a) not only seek his bodily, temporal, but also his spiritual, eternal welfare; b) not with the tongue alone, but with the deed; c) not with the deed alone, but in truth, d) not temporarily, but constantly.

Not considered is the limitation of the main term in the following disposition:

Subject: "Why do men of understanding so easily err in their reconciliation through Christ?" 1. answer to this question; 2. they have great cause to repent of this aberration. The answer to the question, 'Why?' should have been given as 'Because'; 1. Because they follow their reason instead of believing simple-mindedly, etc. Apart from other things, the 2nd part is not in the subject at all.

Theme: "How did the gouty man come to the Lord Christ?" 1. how he came to believe in Christ; 2. how he remained steadfast in his faith? 3. how he carried away the end of faith.

has? - The author of this disposition was obviously not aware of the reason for the division. With the theme, he announces the proof of how the gout-ridden man **came to** Christ. Instead of providing this proof, however, he wants to prove in the second part that the gout-ridden man remained in faith, and in the third that he also attained the end of faith. Thus, the limitation that is given in the version of the theme, in the word "come," is completely disregarded. The theme is too narrow for the parts and should have read: "The faith of the gout-ridden man." Thus, however, the disposition suffers from two errors: the second and third parts are not in the theme at all and the first part is (only expressed in other words) the theme itself.

Very many themes, however, also contain, especially if they are sufficiently definite, some word (property word, pronoun, circumstantial word, or other particle) in which the theme has its highest point or apex: it is that word on which the tone rests before all others, and which therefore likewise designates the direction of the disposition; as the third dispositional point, therefore, can be considered:

The word in the subject that has the tone or emphasis.

Examples: "Of the blessed calm in the believing heart during the storm of severe challenge." The main term: 'silence in the believing heart' is limited by the words: 'in the storm of heavy temptation', because the author wants to speak only of silence in such a storm. The point of the topic is not in these limiting words, but in the characteristic word: **blessed**, by which the silence is designated from the beginning as a special one. Accordingly, the disposition is: We want 1. to consider this blessed state of heart more closely; 2. to recognize the important meaning of it more closely. Cf. the following topics by the same author: "The Great Triple Paschal Consolation." - "The first sermon of the Savior **made known to us**, by which he reveals his glory." (The: made known' is emphasized by the author. He says this in the reflection: "It is not the first sermon that the Savior ever preached, but it is the first one of which the words that Jesus spoke in it are communicated to us, the first one that was made known to us."

In many themes, however, such an apex-forming epithet is not contained, but the apex lies in the main term, which then has the full tone or emphasis and indicates the point of disposition.

Examples: "The zeal of Jesus for the house of God." The word "zeal" has all the emphasis here; the author wants to speak of this alone and therefore dispenses 1. the work by which he testifies to his right to the work of zeal. 2. the miracle, by which he testifies to his right to the work of zeal. Cf. by the same author: "Das Adventzeugniß"; "die Adventfreude"; "der Adventernst"; "die Adventermahnung". (These themes contain in one word the main concept and the restriction of the same; for we are not to speak of a testimony in general, but of the testimony that Advent bears). Thus all themes, which are actually only headings, since they contain a simple subject designation.

Question words can also contain the point of the topic. Examples: "What belongs to it, that the comforting Advent proclamations to us may not be in vain". - The subject is an interrogative sentence and therefore demands an answer. The interrogative word "what" shows, however, that the reflection is not on persons, but on facts, and these are also stated in the disposition: 1. that we have hearts that despair of themselves, and 2. that we believe with all our hearts that Jesus, with all his grace, is also working for us. - Cf. "Why should and must we believe that the heavenly Christmas proclamation: 'The Savior is born to you today'/is also addressed to us?" The interrogative word "why" demands a statement of the reasons.

Note 2.

If we look from here at the theme and the relationship in which it stands backwards to the text, forwards to the disposition, we see: with respect to the text, the correctly derived and determinedly formulated theme represents the unity of the truths drawn from the text; with respect to the disposition, however, it offers these truths summarized in it as material, which is to be disposed of correctly and according to purpose, i.e., to be divided into its natural parts. It stands in the middle between text and disposition; it has received its content from the text and offers it for the disposition, for this is, however, a direct, natural outflow of the theme, more specifically: of the dispositional point given in the theme. "The upper movement (theme) gives the source of the ideas to be treated, gives the measure of the magnitude of the ideas.

of the lecture and for the content the instruction." Now, however, this outflow is to be an orderly one, in other words: the material contained in the theme is to be properly divided and ordered according to its main parts, and this can only be done if the reason for division or the fundamentum (principium) dividendi is found, for this predicts the arrangement of the material given in the theme according to its main parts. Grotefend writes about this: "In order to be certain that the members of a theme, which one has designed, are really coordinated, one must become quite clearly aware of the reason for the division; for only those members can be coordinated which are designed according to the same reason for division. ... Thinking about the reason for division, which lies in a theme, must therefore precede all actual division, although it is not practically necessary that one should not design parts earlier than until one is also aware of the reason for division, for often some division members present themselves to the meditation earlier, before the reason for division has completely come into consciousness. These division members, which present themselves of their own accord, can be placed provisionally and examined to see whether they are coordinated or subordinated or only related, in order to come closer to the true reason for division through them.

But that it is by no means easy to become aware of the reason for division in every disposition, or to find it, that this is rather the most difficult point in the business of disposition, this has been taught by experience, this is shown by so many failed sermon drafts, this also proves the so-called topics. For the entire topics of the ancients and the moderns was designed and developed for the sole purpose of instructing the speaker how to dissect and arrange the material, which is either given to him or obtained and heaped together by meditation, in order to form a well-ordered speech from it. It has been aptly called "an invention for the purpose of invention." This topology (also the one that has recently been further developed, or modified, for the sermon) is on the one hand quite convenient for planning, since it offers ready-made categories or forms for every object of the speech, into which it can be pressed. "The peculiarity of this (dispositional) method," says Erdmann, (Ueber den Organismus der Predigt), "consists in the fact that, after an object of the sermon has been determined, certain points of view (τόποι of the sophists) are now added, and with the aid of these a mass of individual predicates, wholly independent of one another, are added to an object, as the object, so that a mass of individual judgments results, by the execution and proof of which the sermon is formed." Disposing according to this topology is in most cases a purely mechanical formalism. So little does this

The method of disposition is so related to the text and theme that a proper disposition can be designed, as Erdmann has shown, "before one needs to know any of the subject matter of the sermon". The indication of some categories of topics according to which an object can be treated will confirm what has been said. A given object can be treated:

1. a) after its beginning,
b) "" Continued,
c) "" End.
2. a) . " of its past,
b) " Present
c) "" Future.
3. a) " his thoughts, / categories of life.
b) "" words,
c) "" Works.
4. a) " the knowledge ,
b) " the will ,
c) "" Feeling.

Examples to 1, topic: "Peaceful Christianity nevertheless a religion of constant struggle. 1. in the struggle it appeared from the beginning; 2. in the struggle it still stands today; 3. in the struggle it will remain."

Theme: "Our pilgrimage to Christ." 1. the call to set out; 2. the test on the way; 3. the reward at the destination.

Ad. 2, Theme: "The first Advent a day of light." 1. it testifies that the light has appeared; 2. it calls to walk in the light; 3. it prophesies of the full day.

Ad. 3, Theme: "The Lord's philanthropy toward mourners." It consisted 1. in heartfelt compassion; 2. in comforting encouragement; 3. in helpful assistance.

Ad. 4, Theme: "Self-examination." 1. it concerns our religious knowledge and convictions; 2. our attitudes and behavior; 3. our desires and expectations.

An object may further be treated:

5. according to the quantity, namely: /
a) individual, / logical categories.
b) particular, /
c) universal. /

6. according to the quality, namely: a) affirmative, / b) negative, / c) limitative.

/

/ Logical categories

7. according to the modality, namely:

a) possible, / b) real,] c) necessary. /

Examples of 5, Theme: "The word of the Lord: Behold, I stand at the door and knock."

1. it goes out to every dying person; 2. to those left behind; 3. to all of us.

Topic: "What is incumbent upon us after Luther has recovered the Bible and handed it over to us. It is incumbent upon every Protestant congregation to assemble where the Scriptures are interpreted (particular). 2. it is incumbent upon the evangelical teachers to preach the whole word of God purely and loudly (individual). 3. all evangelical Christians must unite to live according to the Holy Scriptures out of their innermost conviction (universal).

Ad 6, Topic: "Whether it is to be hoped that the separated churches will one day become one again? (1) Let us examine in what they are already one. 2) Let us consider what separates them from one another. 3) Let us investigate what the holy scripture says about it.

Ad 7, Theme: "Is Christ Divided?" Answer: 1. it seems so with regard to the present divisions in the Christian church. 2. but it is not so with regard to the person of Christ. 3. it should not be so in view of the exhortations of the Gospel.

Besides these, Christian topics has established other categories and called them biblical and theological, of which the following are examples.

1. the Pauline pillars of Christianity.

a) Faith, b) Love, c) Hope.

2. the natural revelation.

(a) creation, (b) conservation, (c) government.

3. the supernatural revelation.

a) prophecy, b) fulfillment, - a) justification, b) sanctification.

ExampleUe to 1, topic: "In Christo alone is salvation - an admonishing word of God in our troubled times." - In Christ alone is salvation! when we think: 1. of the

2. to the life alienated from God; 3. to the hopelessness of our time.

To 2, theme: "That the Christian faith raises us all to be children of God." This faith tells us: 1. that God called us all into existence as we are; 2. that he sustains us all; 3. that he guides us all according to his counsel; 4. that he especially assures us all of filiation in holy baptism.

Let us examine some of these dispositions for their textual appropriateness! The disposition: "In Christ alone is salvation" is supposed to be developed from Apost. 4, 8-23. The theme, however, lies clearly in the 12th verse of the text ("There is salvation in no one else," etc.); but the parts, especially the 2nd and 3rd, can only be derived from the text in a very artificial, forced way, and that such a glorious text does not come into its own with this division is also shown by a superficial comparison of the two. - The disposition: "That the Christian faith raises us all to be children of God," has as its text the epistle on New Year's Day, Gal. 3, 23-29 (But before faith came etc.) In the 3rd and 4th chap. of this epistle, the apostle gives proof of justification by faith and deals chap. 3, 10-29 specifically about the nature and purpose of the law, comparing it to a disciplinarian, a prison, and showing that through faith alone we are freed from this disciplinarian and from this prison. That is why Luther so aptly calls this Pericope, "a right Pauline epistle, written by faith against works." Instead, the author of this disposition speaks of creation, preservation and government, which are not even remotely mentioned in the Pericope. But now once this category of the natural revelation should be applied! For the first three parts, the author must get the material from other passages, because the Pericope does not offer him the same. And in the feeling that this category has no inner connection with the text, the fourth part, the only one that really lies in the text, is added.

Another example in which the disposition is designed according to the category of activity, passivity and neutrality. As text is taken Apost. The theme is: "God is with the dutiful Christian," and the parts are: for he gives him: 1. prosperity for good works (activity); 2. salvation in threatening dangers (passivity); and 3. courage for a faithful confession (neutrality!!). The faithful confession must be - neutrality! and this is said to be in vv. 20 and 21! But the category, in order to be complete, requires this part, and therefore the faithful confession, which is something very active, must become neutrality. Examine others according to the doctrine of topics

One will have to subscribe to Liebner's words: "In the whole operation, one does not enter the life of the object itself from the outset and let it develop in and from itself according to its inherent determinations. Rather, one brings to it some categories that are already ready beforehand, attacks it with them here and there, tugs at it, as it were, and thus sets it into a laborious movement that is foreign to it inwardly, with which the external, arbitrary, indifferent or intrusive treatment of the biblical basis, the text, is one."

One more example may show how a text or object can be disposed according to each of the categories given and thus can be shaped differently again and again. We choose the parable of the prodigal son, Luc. 15, 11-32.

Theme 1: "The Story of the. Prodigal Son."

1. how it so often repeats itself in its beginning; 2. but so seldom repeats itself in its progress; 3. therefore also so seldom renews itself in its highly rejoicing outcome; or: theme: "The prodigal son becomes his own master."

1. how it silently festers in him; 2. how the open indignation goes out; 3. how long his glory lasts.

2nd Theme: "The Prodigal Son."

1. what he was in his father's house; 2. what he is in a foreign land; 3. what he will be if he does not repent.

3rd Theme: "The Prodigal Son."

1. what he is like; 2. what he says; 3. what he does.

4th Theme: "The Prodigal Son."

1. how he comes to the realization of his misery; 2. how he makes the decision to return to his father's house; 3. with what feelings he carries out this decision.

Further dispositions with application of other categories, which have not been mentioned above, can easily be designed. E.g. theme: "The depravity of the prodigal son," 1. according to its origin; 2. according to its nature; 3. according to its effects; or: "The prodigal son," 1. a slave of his passion; 2. a miserable servant of others; 3. an abomination in God's eyes,' etc. etc. - These examples will suffice to show that this topology in its categories presents forms into which the material summarized in the theme is gossied in its individual parts as into ready-made models, whereby often enough not the method must follow the thing, but the thing must follow the method, which, to use a remark of Rambach's, is not the case here.

is "just as much as if the foot were to follow the last". This does not mean, however, that this topicality is to be rejected par excellence; on the contrary, individual categories can be used quite well in disposition, as the disposition given as the first example shows. ("The story of the prodigal son.") This is especially the case when the text itself points to one or the other of the categories, e.g. to that of the opposition (of the contrast:) like Rom. 3, 28; Hosea 13, 9 (Israel, you bring yourself to misfortune etc.); Apost. 15, 10. 11 (Why then do you tempt God by putting on the yoke, etc.); Luc. 23, 44-48 (Theme: "The glorification of the dying Savior in the hour of His last prayer"; 1. in His inner, 2. in His outer glorification); Luc. 7, 28, (opposition: greater - lesser); or to the category: Man according to his main parts: Body and soul, like Rom. 12, 1, 2 (that you offer your bodies for sacrifice - renewal of your mind); 1 Corinth. 6, 20 (Praise God in your body and in your spirit). But where this is not the case, where "the foot must follow the last", i.e. the text or the theme must follow the category, such a disposition is absolutely reprehensible, because it is unnatural and purely arbitrary. Palmer is therefore right when he says, in reference to Ziegler's "*Fundamentum dividendi*," that he is unable to "conceal the arbitrariness in the composition of his categories, i.e., the lack of a real kuaaweutuw," that it is indeed well done to call attention to a series of such basic unifications, such as reason and consequence - essence and effect - the dimensions of time and space - the relation to God and the neighbor, to ourselves - of the objective and the subjective - of the light and the heavy - of power and wisdom - of wisdom and love, etc.; but that this, etcetera. But that this etcetera continues in infinitum, "since all the contrasts of concepts, of things, of persons, of relationships, which the whole of dogmatics, the whole of ethics, social as well as personal life contains, can also become the basis of division for the sermon; of course, because it speaks of all these things as they are and therefore cannot determine *a priori* from itself how their consideration must be divided homiletically. Schweizer also admits (§ 189, 2) that an exhaustive classification of the divisions is impossible; but what he gives as basic schemes for all sermons in § 193 and 194 is so general that it would either give no basis at all for the oratorical arrangement, or, if one were to bind oneself to it, would result in a uniformity that would be very little in the sense of the revered men mentioned. The less one proceeds from the rhetorical point of view, the more primarily the text always determines the theme according to its entire scope, i.e., together with the partition, the less the text would have to be arranged.

topics can exist as a part of scientific homiletics, if it is also considered a practical aid for beginners" (Homil. 4th ed. p. 373 f.).

However, as little as the categories of topics are generally usable as basic divisions for the sermon, if the entire disposition is not to turn into the purest schematization, it is nevertheless necessary to be aware of the reason for division in every case, if the division is to be done correctly, if the parts are not to be thrown together without order, if they are to be emphasized not less, but also not more, than the theme itself, etc. The reason for division is the same as the reason for the sermon. And with the reason for division we have arrived at the most difficult point in homiletics. It is very true that Homil. Mag., Vol. 2, p. 155: "The reason for division (fundamentum dividendi) is not a kind of secret remedy that fits every case once it has been found. (Ziegler initially entertained the hope of finding such a fundamentum, but soon confessed that it was not possible; Schweizer made the attempt to divide all topics into two classes, namely into causal and final topics, and accordingly reduced the basic schemes for disposition to only two, so that for the former the "Grundschemata: explanation and proof," for the latter the "basic theme: the motives for the will n" would apply); "but it is and will be different for every sermon. It is, however, well to be taken into account, otherwise the sermon becomes formless and too indefinite." But when it goes on to say, "On a subject like this: The path on which man attains to the peace of God is the path, not the peace of God, the fundamentum dividendi; the individual parts must therefore describe and explain the stages of the path, not the peace," so the difficulty should not be solved. Ziegler, who has written a work of 500 pages on the "Fundamentum dividendi", which offers much that is excellent, confesses: "The Fundamentum dividendi is the darkest part of homiletics and a *crux* of all those who struggle to illuminate it, and I do not want to presume to proclaim my method as the infallibly correct one. But if the Fundamentum dividendi is "the darkest place in homiletics, a *crux*" for everyone, and yet the logical correctness of the disposition depends on the knowledge and observance of it, then it would probably be best not to deal with it at all and to dispense with it from the outset! And yet the demand is made: "But it (the ground of classification) must be taken into account, otherwise the sermon becomes formless and indeterminate." Now, the finding of the fundamentum would perhaps be less difficult if every topic had such a point.

The word "way" would contain a point like the one mentioned above, and this point would really be the reason for classification in any case. However, many topics, even most of them, do not have such a word, such a point. For example, the following topics: "What is necessary for a people to be called a God-fearing people? - What does it take for the comforting Advent proclamations to us not to be in vain? - "How happy is the marriage of those who live together as children of the saints or as children of God." Let's take a closer look at these themes! The logical-grammatical form of the first theme is the interrogative form; the main concept lies in the word "people," and this is limited by the proper word "godly." But does the word "people" form the top of the theme? or the proper word "God-fearing"? Not at all, but the questioning pronoun "What?" But can this "what?" be the reason for classification? Try to use the word as such, and you will immediately be convinced that it does not apply. We must therefore look for another reason for classification, and the form of the theme points us to it. We want to know which is a God-fearing people, so we ask about the nature, the qualities or the characteristics of a people to which the predicate "God-fearing" can be attached; the interrogative pronoun "What?" points to this, the limitation of the main term in the subject points to this, namely, to the characteristics, and these therefore constitute the reason for division. In order to divide rightly, then, we have to seek out the essential characteristics of a God-fearing people, and these would be: 1. that it has God's word pure and loud; 2. accepts this word in faith; 3. lives holy according to this word. - If one were to develop this theme from the text 1. Pet. 2, 9-10, the parts would be formulated somewhat differently, but would have to be essentially the same. - The same relationship as with this first has it with the second topic of Dr. Walther. The main concept is the Advent proclamations, the restriction or closer definition is given by the word "comforting", and according to the topic we want to know what is necessary so that these comforting Advent proclamations to us are not in vain? The interrogative pronoun "What?" also has the tone here or forms the top of the topic; it asks about facts, which therefore form the reason for the division, which is why the parts also read: 1. that we have hearts that despair of themselves, and 2. that we believe with all our hearts that Jesus, with all his grace, is also going to us. - The third topic, also by Dr. Walther, makes an assertion, namely that the marriage of those who live together as children of God is a very happy one; therefore, proofs must be given, and that according to the form of the topic: "How happy", etc.

in descriptive form. These proofs are therefore the reason for classification, as the parts which are established are: 1. they live in a happy relationship to God; 2. they live in a happy seclusion from the world, and 3. they live in a happy harmony with each other. We see from these examples: as many essential characteristics, or facts, or proofs as are required by what is said, asked, asserted, etc. in the subject, so many parts must be supplied by the disposition. How many parts this must be in each case, the text either says with clear words or at least hints at it, and if the theme is strictly in accordance with the text, neither too narrow nor too broad, then the division also exhausts the theme. But the disposition of the first subject would be wrong if it set up the following parts: 1. what are the characteristics of a God-fearing people; 2. what duties are incumbent upon us to be or to become a God-fearing people. It is wrong, because there is no reason for division and therefore the division becomes completely arbitrary. The two parts are neither coordinated nor subordinated, but only related. The second part is not in the theme at all, but belongs after it as an exhortation in the conclusion. And the subsections that appear in the first main part must be given as main parts.

Let us now examine the topic given as an example in Homil. Mag. as an example: "The way by which man attains to the peace of God" to see whether the word "way" is really the *fundamentum div.* or the ground of division? On this word, however, lies the tone, it is the top of the subject; but is it really the ground of division? Let us first note that it is a figurative expression. Without a picture, in actual words, the subject would be, "By what does man attain to the peace of God?" At first glance, one sees that the theme in this version expresses exactly the same thought as in its original version, that the tone rests on the interrogative word "Through what?", thus this forms the point, but also that it asks about the means by which man attains to the peace of God, thus these means, the *Fund. divid. are.* These means are now partly objective, partly subjective, and the disposition must be made accordingly.

As a result of the above explanations, we now have the following proposition: **The reason for division (*fundamentum dividendi*) is that basic idea or basic concept to which the diSpositional point of the subject points.**

However, this basic concept, i.e. the reason for classification, can already be expressed in the theme; it can be that word or expression in the theme which has the tone, forms the top. For example, if the topic: "By what does man attain to the peace of God?" were to read: "The **means by which** man attains to the peace of God.

Examples of the individual types of themes with regard to their logical-grammatical form for finding the reason for classification.

(Cf. Cap. IV, § 6, pp. 118-115.)

Narrative themes: "The Lord's walk to Gethsemane" (Joh. 18, 1. 2; Marci 14, 32). The theme, because it is a narrative or historical one, requires an account of events, of successive occurrences with their circumstances. These events or occurrences are therefore the reason for the division. The two texts, united into one sermon text, give the following parts according to this reason for division: 1. the time ("When Jesus had spoken these things"); 2. the companions on this journey ("with his disciples"); 3. the place where Jesus went ("there was a garden"); 4. the mood of mind with which he entered the place ("And spoke to his disciples" etc.). -

"From walking across the Kidron." Note the difference between this and the preceding subject. It is not the walk to Gethsemane, but over the brook Kidron that is to be represented; thus it does not have as broad a content as that one. On the other hand, it is broader and more indefinite. It does not speak of the Lord's walk, but only of a walk over the Kidron. This was done on purpose, because the author also wants to speak of the disciples' walk over the brook Kidron, as the parts show. And since the subject further reads: "Of the walk" etc., it is not promised to treat the subject exhaustively. In its vagueness it could also be used likewise to the text 2 Sam. 15, 23. Nevertheless, in order to describe this walk, incidents with their circumstances must appear in the parts, which therefore read: 1. how Jesus began his suffering; 2. how he announced his suffering to his disciples; 3. how the disciples approached the suffering of their Lord.

- B. Descriptive Themes: "The divine greatness of the Lord in Gethsemane in the midst of His sleeping disciples." (Matth. 26, 39-46; Marc. 14, 40.) This descriptive theme requires a painting, a drawing of how the divine greatness of the Lord was shown just in the midst of the sleeping disciples. The sleepy, sleeping disciples in this hour form, as it were, the dark background on which the greatness of the Lord stands out all the more radiantly in its light form. This must therefore be vividly described according to its nature and its manifestations, according to its essential characteristics. Accordingly

These essential characteristics are the reason for the division. They are also given in the parts, namely: 1. the insurmountable strength of the spirit connected with God (should mean: of the Savior, or of the Son of God) in the face of human weakness; 2. the gentle and sparing rebuke in the case of hurt trust, and 3. the self-forgetting, saving love in view of the dangers that threaten others. - It would be wrong to divide: 1. what this divine greatness consisted of; 2. what we should learn from it. The main parts, as indicated above, would then have to form the subsections of the first part, and in the second part, subjects would be treated that are not essential characteristics, but conclusions, which would have to be given either in the individual parts or in the conclusion as application. There would be no reason for the division, and the division would be arbitrary.

C. Assertive Themes: "Which the Spirit of God

are the children of God. (Rom. 8, 12-17.) The assertion that those are God's children who are driven by the Spirit of God must be made sure and maintained by proofs, and therefore these proofs are the reason for division. These proofs are: For they are characterized 1. by childlike docility (vv. 12-13); 2. by childlike joyfulness (vv. 15, 16); 3. by childlike hope (v. 17).

D. Asking, wishing, commanding themes. "Also our request to the Lord: Stay with us, for it will be evening." In the case of requesting themes, either the reasons or the purpose must be given. The stated theme requires reasons and these are therefore the reason for classification. According to the author's explanation in the first part of the sermon, these reasons would read: 1. stay with us at the end of each day, for our hearts are weighed down; 2. stay with us at the evening of this world, for it is so very evil and full of dangers; 3. stay with us at the evening of our life, for there is terrible darkness in it. These parts would require the grammatical form of the theme, thus the subdivisions of the first part as main parts, while the author treats his text as a locus classicus and therefore has disposed: 1. the evenings for which we ask the Lord to abide; 2. the certain promise that we have for our request.

"The Lord Jesus be with your spirit. (Text: Is. 9, 6.) For in Him rests 1. our riches; 2. our wisdom; 3. our strength; 4. our peace.

- E. Exclamatory and admonitory themes: "Hold what you have, that no one may take your crown". Here, too, the parts must contain the reasons for the exclamation, because these constitute the reason for the division, thus: for 1. it is something glorious what you have: a crown; 2. as long as you hold this crown you are a blessed one, 3. if you lose it you are a miserable man. 1. whether we are still in the nature of the old, natural man, or 2. in the nature of the new, reborn man.
- F. Questioning Themes: "Who does not love God with all his heart?" . The answer to the question must be given in the disposition, namely after the interrogative pronoun: "Who" such an answer, which contains the indication of the subjects according to their properties. These are therefore the reason for classification. Hence the parts: He who 1. does not think of him constantly; 2. does not do his duties with pleasure, or even omits them; 3. is not satisfied with his fate. - "What should the parental home be to the children, so that the school does not work in vain?" The interrogative pronoun "what" demands an answer in the parts that states facts, for these form the basis of classification. The parts are therefore: 1. a place of faithful piety; 2. a place of moral seriousness; and 3. a place of strict discipline. - To what is a Christian communicant called by the certainty that in Holy Communion Christ the Lord Himself is present?" It calls upon him: 1. to approach with deep humility and sincere self-examination; 2. with believing confidence and a joyful heart. Cf. Walther, "Predigtentwürfe," pp. 18, 46, 56, and others. - "To what end shall the promise of Christ serve us, that whatever we shall ask the Father in His name shall be heard?" I answer: 1. that we recognize the necessity of asking the Father for everything; 2. that we always confidently do our prayer in the name of Christ; and finally 3. that we await the answer to our prayer in faithful patience. - "Why does a Christian need to go to Holy Communion with the intention of improving his life?" To the question "Why?" reasons must be given as answers, for these are the reason for division. Thus: 1. because every Christian is aware of manifold transgressions in the past; 2. because without this resolution he cannot enjoy Holy Communion worthily. - A topic in the form of a question, which in fact makes an assertion, therefore of the form

The question which demands answers, but which demands proof, is this: "Why is it so foolish to deny one's sins before God?" 1. because God knows all our sins; 2. because without confession of them we find no forgiveness with him. (Evidence, then, of reason for division.) - "How should Christians celebrate the holy feast of Pentecost of the New Covenant?" 1. with praise and thanksgiving to God the Holy Spirit, whose glorious works are celebrated; 2. with a searching look into their inner being, and finally 3. with an open heart for the blessed effects of the Holy Spirit. ("How" asks about the manner, and this points to characteristics, conditions or means as the reason for classification).

G. Conditional Themes: "He that would live and see good days, let him hold his tongue." (1 Peter 3:10.) This theme actually contains an assertion, which is why reasons must be given, which thus form the reason for classification. The disposition would therefore have to read: For thereby he preserves himself 1. from sinful speeches; 2. from discord with his fellow men; 3. from the judgment of God. - "That only he who begins his marriage in the name of Jesus is blessed therein." 1. because this union pleases God; 2. because Jesus enters into his house and covers all infirmities by his grace^3. because Jesus takes away the curse and blesses all things.

H. Doubting Topics: "Have you been heartily thankful to Christ for the Holy Supper?" I ask you three things here: 1. Have you already vividly recognized the great grace that lies in this meal? 2. have you often praised Christ for it? and finally, 3. have you always used it according to Christ's will? It is clear that the subject asks for characteristics, and therefore these are the reason for classification. Whether these characteristics are properties, facts or of some other kind will be easy to recognize for each subject. In the above disposition, these characteristics are facts. - "Do you think that someone can hide himself so secretly that God does not see him?" Answer: No, because 1. God knows everything; 2. is everywhere present and 3. not for a moment far from us. In this disposition, the attributes of God give the reason for classification.

I. Schematic Themes. Which reason of classification is the basis for the disposition of a schematic theme, depends entirely on

depends on what is stated in it. If it is an assertion, then reasons or proofs must be given; if it is a question, then answers must follow, and so on. But do not forget that we are dealing with a pictorial representation, and therefore the parts must also be given in pictorial expression, i.e. the image used in the theme must now actually be carried out in the parts. The point of comparison must always be kept in mind if the execution is to be clear and full of light. Disposition on 2. Timoth. 2, 3: "Suffer thyself to be a good fighter of Jesus Christ." Theme: "The Christian a good fighter of Jesus Christ." As such we recognize him 1. by the enemies against whom he fights; 2. by the commander under whom he fights; 3. by the weapons with which he fights; 4. by the strength in which he fights; 5. by the victory which he wins. Since the subject describes the Christian as a good fighter, in order to prove him as such, characteristics must be given, which are therefore the reason for classification. - Disposition on the Gospel on the 2nd Sunday after Trinity, Luc. 14, 16-24. Theme: "The Kingdom of God - a Great Supper." 1. there is a householder who prepares the meal, v. 16; 2. there are servants through whom he invites the guests, v. 16, 17; 3. there are those who are invited, one of whom spurns the call with empty excuses, but the other accepts it joyfully, v. 18-20, v. 21-23. This theme expresses an assertion that must be upheld by evidence, therefore this is the reason for the division.

- K. Only subjects naming the subject. These, such as "repentance," "faith," etc., because too broad and colorless, do not point to a specific reason for classification. Rambach calls themata nimis vulgaria (too general themes) and adds: "Such calendar themes are Dom. 3. epiph: Of the Captain of Capernaum; Dom. 13 post Trin: Of the Good Samaritan; Dom. 22 Trin: Of the Scarf Servant." Such themes should not be used at all, precisely because they have no "color" and limitation, therefore can never be treated exhaustively, but only aphoristically. "The theme," says Palmer, "must never look like the heading of an article in a dictionary or in an encyclopedia: for the text always presents to us the subjects of which it tells us to speak in a thoroughly concrete attitude, in some definite, vividly filled, and therefore also delimited form, and it is the worst homiletic manner to first strip off this concrete garb in order to gain a naked, abstract concept which, as the theme

and is then furnished with more concrete provisions by the preacher at his discretion. It is different with such subjects as: "The preservation of an individual Christian congregation against the dangers threatening it". It is preserved against them: 1. if it is founded in faith on the rock (Matth. 16, 18); 2. if it remains in humility; 3. if it perseveres in earnest prayer. In what the threatening dangers consist, would have to be explained in the introduction.

The examples given here are only intended to show how the reason for classification can be found in the individual subjects. The actual instructions for planning are given in the following §§.

§ 4.

The method of disposition is twofold, namely the analytical and the synthetic.

Annotation.

Rambach: "Here we think of two methods of disposition, but to notice that the method and the disposition are different. The method directs the disposition, but the disposition is directed by the method. Now some have multiplied the methods of preaching without need, even that Carpzov has made a hundred of them; there was the paraphrastic, exegetical, porismatic, aphoristic, heroic, casuistic, dialogistic, and how the 'istic', multiplied without need, are all called. There is the French method, the Dutch method, the Angelic method; Steinbrecher has edited the Leipzig art of preaching, which contains many vanities; Bauch has edited the lenensian method, another the Helmstädtian method, and so on. An intelligent homiletician does not make himself a slave to any of these methods, no matter how artificial they may be, but he has this sensible rule: the method must depend on the matter, but not the matter on the method. Otherwise, it would be just as much as if the foot should follow the last. Therefore, a sensible preacher needs this or that method of delivery, not that he wants to show his art in the alternation of the method, but that he may thereby prevent the disgust of the listeners, which tends to occur quite easily if the preacher presents the same method every Sunday.

Actually, however, are only two main methods to dispose and treat an object:

1. the analytical method, in which either the whole text or only a part of it is properly explained according to the scopus of the sacred writer.

2. the synthetic method, when one treats a certain doctrine that is founded in the text, or the text gives the opportunity to do so. We will deal with both methods in the following. The Gospel on the fourth Sunday of Advent can serve as an example; there one can present analytically: The Testimony. 1. of his person and ministry; 2. of the person and ministry of the Messiah. - Synthetically, however, one can present: The poverty of the spirit as the best preparation for the holy Christmas feast".

Rambach rightly points out that the method of disposition and the disposition itself are to be distinguished from each other. In his "Homiletik *in nuce*," Chr. Chemnitz described them as identical when he wrote: "The same" (namely, the disposition) "is otherwise divided: 1. into that of words, 2. of things. Hence also the method of preaching is nothing else than the disposition of ecclesiastical lectures." In reference to this confusion of method with disposition, H. Töpffer writes in his Aphor. Homil., cap. IV, p. 189: "I do indeed connect disposition and method in this chapter, but only according to the law and on condition that no slight difference remains between these two, which Schleuper in his treatise on the simple method of preaching and Chr. Chemnitz in his 'Method of Preaching,' have respected little or nothing The method is the instrument that directs the disposition: the disposition is the object that takes care of the direction of the method. The latter behaves like the norm, the latter like the normed. The former first looks at the text and either resolves it into its main constituent parts or compiles certain conclusions from it, as if from the principles; the latter breaks down what has been resolved and compiled and what serves both for its explanation and application and for the generation of good will and faith and for the movement of emotions, according to what is to come first and what afterwards, so that each part appears in its proper place. The latter is recognized primarily from the theme, which, if it contains what is formally contained in the text, is an analytical one, but if only inferential, the synthetic method is observed; the latter, however, from the whole body of the sermon, as Dr. Carpzov excellently gives the differences between method and disposition in his '*Monitis*, to add to his father's *Hodegeticum*.'" - Incidentally, Chr. Chemnitz writes in agreement with Rambach: "And indeed, the method is twofold: 1. the analytical or paraphrastic, with

2. the synthetic method, in which one or more *locus communis* are presented and treated from the text, since the sum of the text can then either be presented in the introduction or briefly preceded before the treatment of the *locus*. The so-called heroic method belongs, in our opinion, to the analytical or paraphrastic."

Schott says concerning the methods of disposition: "The methods of disposition are very different, but subject to the same general supreme laws. One can

- a) name the individual species of the genus established in the proposition;
- (b) state various relations or natures of the main subject matter stated in the proposition;
- c) consider the main idea which the proposition expresses without more precise limitation, partly in general, partly in particular;
- d) represent the nature, the reasons, the expressions, the consequences of a way of thinking or acting established in the subject;
- e) explain the subject of the proposition, or the proposition expressed, prove it (consider its reasons) and apply it practically;
- f) to list the particulars that belong to a certain truth (knowledge) in its entirety, or what constitutes a certain way of thinking or acting;
- (g) set forth the particular evidence of the truth of what the proposition contains;
- (h) distinguish the individual liabilities contained in the general precept which the proposition expresses."

However, if one takes a closer look at these individual methods of classification listed by Schott, one immediately recognizes that they fall under either the analytical or the synthetic method. The more detailed treatment of the analytical and synthetic method in the following §§ will make this clear.

§ 5.

Since the analytical theme comprises the summa of the text to be treated, it must be broken down into its main components by the disposition.

Annotation.

In the analytical method of disposition, the following rules must be observed:

1 The subject is to be divided into as many parts as there are primary materials or main constituent parts in the text.

Examples: Ev. on Sunday Quinq. (Luc. 18, 31-43). This Gospel comprises two completely different matters or main parts, namely: 1. the prophecy of Christ's suffering, and 2. the healing of the blind man. Both are now to be brought under a higher concept in the theme. We find as such and thus as theme the sentence: "Christ the great (or mighty) prophet", and divide: great (mighty) 1. in words (proclamation of his suffering); 2. in works (healing of the blind man). - Ep. on the 12th Sunday after Trinit. (2 Corinthians 3:4-11). This ep. is about the preachers of the gospel and contains two main parts: V. 4-6a contains a description of the preachers, v. 7b-11 a description of their ministry. Accordingly, the subject is: "The preachers of the gospel", and the parts: 1. according to their person; 2. according to their office; or: 1. how they are to be constituted; 2. what a glorious office they have to lead. - Ev. on the 13th Sunday after Trinit. (Luc. 10, 23-37). Also in this Gospel there are two different main parts, the first in v. 23 and 24, the second in v. 25-37. In the first part Christ praises His disciples, in the second He gives the parable of the Good Samaritan. Both parts can be united in the theme as the higher concept: "Christ's instruction of the counsel of God unto salvation." The parts: his instruction 1. from faith in him as the mediator sent by God; 2. from the love for the neighbor flowing from faith. Another theme might sound, "The wisdom which Christ demonstrates in teaching his hearers." The parts: 1. in the teaching of his disciples who believed in him, v. 23 and 24; 2. in the teaching of the scribe who tried him, v. 25-37. (According to the nature of the audience Christ's teaching or instruction is directed).

2. the subject is to be divided into as many parts as different genera are contained in one main part.

Examples: Ep. on 19th Sunday n. Trinit. (Eph. 4, 22-28). This epistle deals with the renewal of believing Christians, namely v. 22-24, wherein this renewal consists in general, and then v. 25-28, which duties it entails in particular (v. 25: do not lie, but speak the truth; v. 26: do not be angry, etc.; v. 27: do not give room to the blasphemer; v. 28: do not steal, but etc.). Hence subject: "The renewal of believing Christians"; parts: 1. wherein this renewal consists in general; 2. what duties it entails in particular, or: what individual duties it entails.

-

The subject can also be: "The rightly created being in Christ Jesus";. Parts: 1. The general nature of it;

2. how the same proves itself in individual pieces. - Ev. on the 15th Sunday of Trinity. (Matth. 6, 24-34). In this Gospel, the Lord instructs or admonishes us concerning our cares in such a way that He admonishes us from caring for earthly goods, vv. 25-32, and exhorts us to care for the kingdom of God. These two genres, admonition and exhortation, must therefore be given as parts in the disposition. Theme: "The Admonition of Christ Concerning Unfair Care";

parts: 1. how he admonishes us from care for earthly goods, or: warns us against care, etc.; 2. how he admonishes us to care for the kingdom of God, or: encourages us to care, etc. - Ev. on the 14th Sunday a. Trinit. (Luc. 17, 11-19). Theme: "The behavior of the ten lepers against Christ"; parts: 1. they all behave in the same way against him in distress; 2. but they behave in a very unequal way against him after salvation from distress. - Ep. on the 4th Sunday of Advent (Phil. 4, 4-7). Theme: "The right sounding of believers in view of the near future of Christ"; parts: that they 1. rejoice in the Lord continually; 2. let their leniency be known to all men; 3. do not worry, but persevere in prayer;

4. Let the peace of God keep their hearts and minds. - Ep. on the 3rd Sunday of Epiph. (Rom. 12, 17-21). Theme: "True Christians are children of peace". The parts which are clearly given in the epistle are: for 1. they prevent, as much as is in them, all enmity, v. 17. 18; 2. they seek to remove existing enmity by love, v. 19-21. - Or: "The apostle's exhortation to peaceableness"; 1. to avoid all enmity; 2. to the removal of it when it exists.

As many different kinds (species) lie in the subject, so many parts are to be divided into it.

Examples: Ep. on sund. Exaudi (1 Pet. 4, 8-11). In the preceding 7th verse the apostle announced the last day as near at hand in the words, "But the end of all things is at hand." From this he now concludes in the epistle ("Be ye therefore, etc.") certain duties for Christians, namely vv. 8-10 general ones, which all Christians have as a whole, and v. 11 special ones, which are incumbent on those who have an office. So we find two kinds of duties, duties of life and duties of office. Theme: "The duties of believers in view of the nearness of the last day"; parts: 1. which duties have all believers in general; 2. which duties have those who are in an office. - Ep.

on the 24th Sunday n. Trinit. (Col. 1, 9--14). Theme: "The Apostle's Prayer for the Christians of Colosse"; Parts: 1. his heartfelt intercession, v. 9-11; 2. his joyful thanksgiving. (Two kinds of prayer: intercession and thanksgiving.) - Text: Col. 3, 18-4, 1. Theme: "The duties which are to be fulfilled in the Christian household"; Parts: The duties which 1. spouses, 2. parents and children, 3. masters and servants have toward one another. -

4. as many main arguments the text contains, as many parts must be made in the disposition.

Examples: Ep. on Sunday. Mis. Dom. (1 Pet. 2:21-25). In this epistle the apostle exhorts Christians to patience in their sufferings. Theme: "The Apostle's Exhortation to Patience in Suffering"; or, "What should move us Christians to be patient in our sufferings?" Parts: 1. the divine calling, v. 21; 2. the example of Christ, v. 21-23; 3. the reconciliation made through Christ, v. 24 and 25. - Ep. on Sund. Judica (Hebr. 9, 11-15). In this epistle the incomparably higher importance of Christ's high priesthood than that of the Old Testament is emphasized and proven from two circumstances. Accordingly, the theme: "The importance of the high priesthood of Christ"; parts: we recognize this 1. from the high priestly entrance of Christ into the Holy of Holies, v. 11 and 12; 2. from the power of the fine, high priestly blood shed for us, v. 12-15. - Text Col. 3, 15-17. Theme: "A truly Christian household". The one in which 1. the peace of God reigns; 2. the word of God dwells abundantly; 3. everything is done in the name of Jesus. - Text: 1. Pet. 4, 8-11. Theme: "What shall we use the remaining time of our life for?" Parts: 1. for the practice of prayer, v. 8; 2. for the instruction of love toward our neighbor, v. 8-10; 3. for the careful administration of the divine gifts, v. 10 and 11. -

§ 6.

The synthetic subject, which contains a certain doctrine taken from the text by inference, is to be treated according to the parts and proofs given in the text and disposed of accordingly.

Note 1.

How the synthetic theme is derived from the text, when it is primary or secondary, how it must be constituted in content and form, has been discussed in detail in Cap. IV, § 3, p. 86 ff, and § 4, p. 97 ff. have been dealt with in more detail.

Note 2.

Concerning the disposition of the synthetic themes, Rambach writes: "In this way of disposition, there are again some rules to be given, which are of great use for beginners.

1 The classification of a synthetic subject depends on the right understanding of it, but the following instruction can be given.

s) In the case of a didascalical subject, one can present: 1. the proposition, 2. the proof of the same. Or one can present: 1. the doctrine's nature, 2. the doctrine's importance, or whatever else is appropriate."

Examples: Topic: "The one thing that is necessary". Parts: 1. what is the nature of it? 2. what use it has? Cf. Cap. IV, p. 91. - From the epistle on the 21st Sunday of Trinity. (Ephes. 6, 10.-17) the following themes derived from individual verses: P. 10: "The strength of the faithful in the Lord". Parts: 1. in whom this strength is found; 2. from whence it comes; 3. wherein it is evidenced. - V. 11: "The divine armor of the Christians". Parts: 1. what it is; 2. how it is to be used. - V. 12: "The spiritual enemies of the believers". Parts: 1. What these enemies are like; 2. How the believers must behave against them. - V. 13: "The victory of believers over their spiritual enemies." Parts: 1. what kind of victory it is; 2. how it is won. - V. 13-17: "The spiritual armor of true Christians." Parts: 1. the belt of truth; 2. the cancer of righteousness; 3. the boots of 1>willingness; 4. the shield of faith; 5. the helmet of salvation; -6. the sword of the Spirit.

b) "In an elenctic subject, one can present: 1. the error; 2. the reasons with which it is refuted. Sometimes 3. the objections are answered, so that the fallacy is defended."

Examples: "The error as if one suffers a loss of earthly things through godliness. Parts: 1. wherein this error consists; 2. how unfounded it is. - Text: Matth. 5, 21. 22; Topic: "The false interpretation of the fifth commandment, of which so many are guilty". Parts: 1. what it consists of; where it comes from; 3. how dangerous it is. - Ev. on the 9th Sunday of Trinity. (Luc. 16, 1-9) V. 3: "The reasons with which so many people want to justify their fraudulent actions". 1. what reasons they usually give for this; 2. how null and void they are. - Ev. on the 22nd Sunday of Trinity. (Matth. 18, 23-35). Theme: "On the complete groundlessness of the

Hope to be able to do something for his bliss even after his death". Parts: 1. let me prove to you the complete groundlessness of this hope, and 2. show what the hopeless prospect of eternity in this respect calls us to do.

- o) "In a pedagogical subject one can show: 1. the kind and nature of virtues; 2. the means of attaining them; 3. the obstacles that must be removed. Or 1. who should practice virtue; 2. how one should practice it; 3. why one should practice it. Who, how, why."

Examples: Theme: "Christ's exhortation to seek first the kingdom of God". Parts: 1. What it means to seek the kingdom of God; 2. Why one should do this. - Theme: "In what should the royal serve us as an example?" Parts: 1. In what the King is an example for us 2. What should move us to follow him. - Ev. on the 6th Sunday after Trinity, Matth. 5, 20-26. Theme: "The exhortation of Christ to true righteousness." Parts: 1. the nature of such righteousness; 2. the motives for it. - On the same gospel (vv. 23-36). Subject: "An exhortation to reconciliation." Parts: 1. the duty itself; 2. the obligation to it. - Ev. on the 21st Sunday of Trinity, Jn. 4:47-54. Theme: "Of the defects and infirmities from which even the faith of true believers often suffers." Parts: 1. wherein these defects and infirmities consist; 2. how believers are to be delivered from them. - Ep. on the 5th Sunday of Epiphany, Col. 3, 12-17. Theme: "The walk of good works," or, "The godly walk of believers." Parts: 1. in whom it takes place; 2. in what it consists; 3. what means are to be used for it.

- ä) "In an epanorthotic subject, one can show: 1. the vice to be avoided; 2. the cause why to avoid it. Or: 1. the ugly and shameful nature of the vice; 2. the source and origin of it; 3. the means to be used against it."

Examples: Theme: "How the Lord rebukes the weakness in the faith of the king." Parts: 1. wherein this weakness showed itself; 2. how the Lord rebuked the same. - On the same ev., subject: "A reproach of unbelief." Parts: 1. wherein unbelief showed itself; 2. how the Lord put it to shame. - Ev. on the 20th Sunday of Trinity, Matth. 22, 1-14. Theme: "The warning against disobedience to the gospel." Parts: 1. What disobedience to the gospel consists in.

2. what should keep us from worrying. - Ev. on the 15th Sunday of Trinity, Matth. 6, 24-34. Topic: "The warning against unnecessary worries." Parts: 1. the nature of unnecessary worries; 2. the origin of them; 3. the reasons for warning against them.

e) "In a paracletic subject, one can indicate: 1. the contestation, 2. the consolation against the same."

Examples: Topic: "What blessing the cross brought to the royal one?" Parts: 1. what kind of cross the king had; 2. what blessing it brought him. - Ep. on Sunday n. New Year, 1 Pet. 4, 12-19. Theme (v. 13): "The joyful passion of Christ." Parts: 1. wherein it consisted; 2. how and why it was so pleasing. - "The blessed fellowship of the cross of Christ." Parts: 1. wherein the fellowship of the cross of Christ consists (fellowship of faith and following Christ); 2. the blessedness of it, or how salutary the same is. - Ep. on Sunday. Sexagesimä, 2. Corinth. 11, 19-12. 9. Theme: "The blessedness of suffering for Christ's sake." Parts: 1. the nature of such sufferings; 2. the blessedness of them.

We have given the above instructions verbatim according to Rambach and added examples to the individual points, but must openly declare that we cannot approve of this synthetic disposition manner. It is the one to which Chr. Chemnitz gives guidance in the words: "The main part of the sermon... is the reasoning which elaborates the proposition, be it the simple or the second-sacred or the three-sacred, by more detailed explanation of the text. This is done

I. by interpretation or paraphrase, as the text is further treated by grammatical, logical and rhetorical explanation. II. by elaboration or exposition, when the subject is supported by cogent reasons, taken either from the text or, as is seldom the case, from elsewhere. III. by enumeration of doctrines or application or usage, whether this application be a dogmatic one, dealing with some article of faith, or a moral one, pertaining to instruction in the Christian life. And indeed, the elaboration of any part or doctrine can be done in the manner indicated above." Briefly summarized, this means: The topic should be treated in the three-holy structure: explanation, substantiation (proof), application. In other words: The topic is explained in the first part from the text, in the second part it is substantiated or proven, and in the third part it is applied by highlighting individual doctrines and holding them up to the audience either for teaching, or punishment, or exhortation, etc. Later on, this three-part structure is used in the text. Later, this three-part division was limited to a two-part division, so that the first part contains the explanation, the second part the proof including the application, or the first part the proof including the application.

The first one was the explanation and the second one was the application. The explanation was given in the form of explanation, discussion, description, exposition of the nature, character of the subject; the proof and the application by making conclusions, showing the importance, adding encouragements, exhortations, showing reasons of obligation, etc. In this way, each sermon was divided into a theoretical and a practical part. In this way, each sermon was divided into a theoretical and practical part. Compare the instructions given by Rambach from *a-e in the* foregoing and the attached examples. We have to agree concerning this method of disposition with what is written in the 2nd volume of the "Homil. Magazin", p. 182 f., namely: "Many of our best older Lutheran preachers follow this method of disposition in their sermons on the pericopes, that they either explain the text in the first part of the sermon, and apply it to doctrine, etc., in the second part; or else that (like Spener and others), after the introduction, they first consider the text from the point of view of the doctrine to be treated by them, and then in the second part give the dogmatic reasoning of the doctrine in question quite independently of the text. This method can only be approved in rare cases, e.g., when a particularly difficult text, in order to be applied correctly, requires a longer, uninterrupted explanation. In general, the principle applies to every sermon that the explanation and application of the text must always be intimately interwoven. The text should serve to substantiate and explain the doctrine that lies within it, so that the listener is convinced step by step of the truth of a doctrine through the text itself. Grotefend rightly calls this method an abused one, "in which it is first shown what it consists of, then what it does, and so on". (Cf. Cap. V, § 1, note 2, p. 120, 2.) This method of disposition is based on the correct view that the explanation must precede the application, that an object must first be brought to the understanding of the listener before he can be admonished to accept, follow, etc. it. But is it well done, is it expedient, that the preacher in the first part or (if explanation and proof are given in two separate parts) in the first two parts addresses himself exclusively to the understanding, in the second or third part exclusively to the feeling and the will of his listeners? This must be denied by all means, and it must rather be said to be correct that in each part of the sermon the intellect, feeling and will are engaged and occupied as equally as possible. Each part should be theoretical and practical at the same time, i.e. it should contain teaching and application; in this way the individual points of the sermon become easier to understand.

The purpose of the sermon is achieved much sooner than if the audience is first instructed for half an hour in the first part and then admonished, punished and comforted for the same length of time in the second part. Indeed, explanation and application must not be strictly separated, but must be intimately connected, and in such a way that in each part of the sermon the application immediately follows the exposition. The reasons that can rightly be asserted against the method of exposition and preaching are, in brief, the following:

- The explanation is logically correct as a part of the disposition and sermon only in the case of such broad topics, which are actually only headings, but logically wrong, just as the topics are only slightly narrower, more specific.
2. it is rhetorically objectionable because a long continuous explanation followed by a long application does not keep the interest of the audience, but loses it, and thus the purpose is not achieved.
3. because in most cases repetitions cannot be avoided with this method, since the listeners are no longer clearly aware of the individual points in the explanation or they have completely forgotten them when the preacher comes to apply them in the second part.
4. the explanation or proof will be far less forceful in most cases if it is given by itself than if it is immediately applied practically.
- 5 The first part all too easily becomes a purely intellectual, dry and therefore tiring docir, while the second part, a long moralizing, easily arouses weariness or even displeasure, because there seems to be no end to the exhortation, etc. The first part is taught "first with a deadly intellect, and then something for the heart. It is quite easy to "first teach with a dead mind, and then add something for the heart.
6. the disposition does not rest on a fundamentum dividendi but each part has another one, like reasons, means, causes, etc. This circumstance, which is of course connected with the indefiniteness, too great breadth of the subject, makes it impossible to treat the subject exhaustively.

If one were to object that the parables of the Lord, e.g. the one about the shawl servant, the Good Samaritan, etc., and that the epistles of the apostles almost always consist of a theoretical and practical part, of explanation, exposition and application, e.g. the epistle to the Romans contains the exposition of the doctrine in the first eleven chapters and the application to life in the last five, one would follow the Lord and his apostles in this way of disposition.

would have to be answered: Our sermons are just no homogeneous speeches and apostolic letters. The great Pentecost sermon of the apostle Peter, the speeches of the apostles Peter and Jacob given in the 15th chapter of the Apostles' Book are certainly not written according to this disposition scheme.

To prove the logical incorrectness of some of the dispositions that provide the explanation or proof in the first part, we let some examples follow. Ahlfeld has the following disposition on Luc. 15, 11-32 (of the prodigal son): "It is a delicious thing to still be at home in the house of the father." 1. what is the father's house and who is in it? 2. what does the child have in the father's house? Apart from the objectionable version of the second part, the first part is not within, but outside the boundaries of the theme. It does not promise in the theme to give us a description of the father's house, but to deliver the proof that it is a delicious thing to still be at home in the father's house. This first part belongs to the introduction and in the parts the proofs shall be given that it is a delicious thing to be at home in the father's house. Another disposition of J. H. Fritsch on Luc. 1, 26-38 reads: "The daily demonstrations of the divine omnipotence are the strongest encouragements to trust in Him." 1) How does God's omnipotence prove itself daily? How does this encourage us to trust in him? The second part is the subject itself, and the first part, how God's omnipotence proves itself daily, does not lie in the subject, but this presupposes the same. The theme is an assertion and therefore demands proof in its parts. - A disposition on Luc. 11, 9-13 reads: "A Christian/is also a right prayer." 1) How does he pray rightly? 2 What makes him pray right? 3. what does he gain by his right praying? The subdivisions of the first part should have been given as main parts, namely: 1. he prays earnestly; 2. he prays persistently; 3. he prays confidently. Thus, the assertion made in the topic would have been proven.

These examples, which could be multiplied more than tenfold with a little effort, may suffice.

Finally, we present some dispositions next to each other, by which one can test the different value of them. These dispositions have the same theme but different parts.

Topic: "In what should the King serve as an example for us?" 1. in what the king is an example for us; 2. what should move us to follow him. - 1. that we also seek help from the Lord in our distress; 2. that we also believe the word of the Lord; 3. that we also seek to bring our household members to faith. - Theme: "What blessing the cross brings to the

What kind of cross did the royal bring? 1. what a cross the royal one had; 2. what a blessing it brought him. - 1. it drew him away from the world and drove him to Christ; 2. it promoted the growth of his faith; 3. it gave him the opportunity to see the glory of Christ.-Text: Col. 3, 15-17. theme: "A truly Christian household". 1. what a truly Christian household is; 2. by what means such a household can be established. - 1. in which the peace of God reigns; 2. the word of Christ dwells abundantly; 3. everything is done in the name of Jesus. - If the theme given under b) about Luc. 16, v. 3, is only somewhat more specifically formulated, that it reads: "The futile reasons with which so many men want to justify their deceitful actions," then the parts arise all by themselves from the words of the unjust steward: "My lord takes the office from me, - I do not like to dig, - so I am ashamed to beg. Compare the following dispositions about the gospel of the unjust steward. The first is by J. S. Baumgarten, the second by G. St. and is found in the 12th volume of the "Homil. Mag.", p. 203. Theme: "The Wise of Fools. 1. the foolishness of men by nature: by the example of the unjust householder in his first trial; 2. the becoming wise of the same: by his subsequent trial or conduct with a view to the future. - Topic: "What the children of light can and should learn from the children of the world":

1. That they show faithfulness and zeal in the things they are commanded to do;
2. that they do not leave and deny their kind so soon;
3. that they keep peace and friendship with their equals;
4. that they do not immediately lose heart in distress and embarrassment?)

After these remarks, we can only refer back to § 3 of this chapter and say to the preacher: Pay close attention to the logical-grammatical form of your topic, to the limitation of the main concept and the point in it, to the point of disposition, which points you to the reason for the division. If you look for this and dispose according to it, your division will not only be logical, but also in accordance with the text, it will correspond to the instructions of a healthy homiletics, as the given examples show for evidence. Admittedly, this method of disposition always requires new thinking, new mental work, for each new sermon, while this method saves this by using the finished sermons.

*) . The sermon given according to this disposition, which is found above, is at the same time an excellent example of how explanation and application of the text can be combined in each part, or rather must be combined if the purpose of the sermon is to be fully achieved.

The first is that the sermons are presented in the form of schemes: explanation, proof, application, or: proof and application, for each disposition with only slight modifications; but this also results in a uniformity of the divisions and sermons, which can only be tiring for the preacher as well as for the congregation, which is condemned to listen to such template-like sermons year after year.

Rambach now gives the following rule concerning the synthetic disposition:

- 2) "A homiletician must have his purpose constantly before his eyes in the synthetic treatment of a subject.

The purpose is twofold, a) that he either treats a whole article of faith or morals and wants to teach the audience a complete concept of it, as e.g. Spener did in the 'Glaubens-Lehr- und Lebenspflichten'; b) or that he only wants to say something about an article of faith or morals, and that either only as much as the text contains, or as much as is appropriate for the present case or the present time. Thus, on Sonnt. Quasimodog. from the Gospel: "The peace of God as a fruit of Christ's resurrection." because Christ went among his disciples immediately after his resurrection and proclaimed peace to them; in the first part, one must deal with the peace of God in general, and in the second, one must show how far it is from being a fruit of the resurrection. A homiletician must constantly have this point in mind when dealing with his subject, and his sermon must also be judged by others according to it. For if, for example, one had had the intention, and had also made it clear enough, that he had only wanted to deal with as much of the subject as the text offered him, and afterwards a censor wanted to come and say that he had not exhausted his subject, he would be wronged with such censure, because his scopus had not been to deal with the whole subject, but only to teach as much as the text offered this time.

As correct as this second rule given by Rambach is in itself, we cannot agree with it in some points of its execution. For if a preacher wants to treat a doctrine according to its entire scope in a sermon, his subject must also have a corresponding breadth; but if only a part of the doctrine, then the subject is to be limited accordingly, because otherwise it would violate Cap. IV, § 4, Annot. 1, p. 97 f. necessary characteristic of the subject is lacking. Then, if the subject is: "The peace of God as a fruit of the resurrection of Christ." the first part must not deal with the peace of God in general, but it must be demonstrated in the whole treatise that this peace is a fruit of the resurrection.

of Christ. The explanation, in what this peace of God consists, or what it is, is the task of the introduction. Only if this course is paused, the logical progress of the thoughts takes place. If the subject is not exhausted, i.e. treated according to its essential parts, the preacher will not be harmed if a censor comes and says: "he has not exhausted his *subject*". This second rule given by Rambach will therefore have to read more specifically like this:

"In the synthetic treatment of a subject, a homiletician must have his purpose constantly before his eyes. If he wishes to treat a doctrine completely, he must set the subject so broadly that it comprehends all the essential points of the doctrine in itself; but if he wishes to treat only a part of the doctrine, the subject must be limited accordingly."

Cf. by the way § 4, p. 97. 98 and Cap. 5, § 3, p. 153.

The further rule given by Rambach is:

3) "Each part is derived first from the text, in which the matter either lies clearly and unambiguously, or can be derived from it by a correct sequence. What, however, the text does not offer, and yet is necessary to say in order to present the subject completely, must be taken from other passages of Holy Scripture and from the doctrine of faith and morals, but in doing so one must completely abstain from the Latin words of art commonly used in schools: object, subject, causative, middle, material cause, etc.; one must try to arrange everything in the simplest and clearest way, for which catechetical study offers an excellent hand. This third rule given by Rambach cannot be recommended strongly enough for attention and compliance. The closer the wording of the theme and the parts follow the wording of the text, wherever this is possible, the quicker and easier it is for the listener to perceive that the theme and the parts lie in the text read aloud, the better it is. The sermon thus announces itself to him from the outset as a textual one; he immediately gets the impression that the preacher will stay with the text and interpret it. The form of the sermon also receives a scriptural, divine character, which is not without value. Where, however, the version of the parts cannot be connected to the wording of the text for one reason or another, at least the derivation of them from the text must be obvious and easy to understand, as in the case of the theme. Cf. Cap. IV, § 3, p. 88. As examples, see the second series of parts to the themes mentioned above about the Gospel of the King; Col. 3, 15-17; Luc. 16, 3 and the Gospel of the Unbeliever.

right steward. In this way, the requirement in the paragraph is met that the subject is to be disposed of according to the parts and proofs given in the text.

§ 7.

The analytical and synthetic themes can be expressed in non-proper or metaphorical words as well as in proper ones. If this is done in non-proper words, the so-called schematic method of disposition arises, which, however, must be used and treated with great caution.

Note 1.

That schematic themes are permissible is already clear from Cap. 4, Annot. 2, p. 101. Some texts do not only let such themes appear expedient, but require them to a certain extent. This is especially true of those texts which contain similes, that is, which are metaphorical in their entire content. If we ask when schematic or figurative themes can be not only permissible but even required, the answer is: When the doctrine to be treated can be presented better and more hourly by a figurative representation than in actual words. We see this especially in the Lord's parables of the sower, the scallawag, the unjust steward, the lost sheep and penny, the good shepherd, in the apostle Paul's figurative depictions of the heavenly race (1 Corinthians 9), the spiritual armor (Ephesians 6), and so on. How full of light, how clear and comprehensible are these pictorial representations! And they stick in the memory of the listeners. "For this purpose," says Luther, "we are accustomed to use likenesses and images, so that we may grasp the doctrine all the more clearly and always carry it in our hearts, as they stand daily before our eyes and must remind us of it; just as the Scriptures paint Christ and his Christianity as a bridegroom with his bride: so they take such daily examples and likenesses and set forth therein our chief articles, that they may be pleasant and pleasant to remember for those who believe." (B. 51, P. 225.)

But if this purpose is to be achieved, the images must be taken from such things that are known to the listener. For only by the known is the unknown learned. When the Lord instructs Nicodemus about regeneration, he uses the image of the natural birth of a child; with Peter the fisherman, he uses the image of fishing to show him his future office as an apostle; he brings the image of a sower before the eyes of country people; and Paul presents to the Christians at Corinth the race for the incorruptible

The audience is not allowed to use images that are not known to the audience. Not therefore images unknown to the listeners, which must first be explained themselves, may be used. "The parables serve," writes Luther, B. 11, p. 95, "that they may outwardly grasp coarse people, whether they may not hear the same, but may afterwards be taught and recognize them; for the parables naturally please the simple and keep them fine, because they are taken from ordinary things, since people deal with them." And Rambach: "If one now borrows the Sodoma from unknown things, as from foreign plants, birds, animals, etc., then a nubes obscuritatis (dark cloud) is rather drawn over the subject than that it should be explained. If, for example, in a sermon on Holy Communion, Christ is presented as the faithful Pelican, how he 1. wounds himself, 2. refreshes his young from his wounds, it is seen that it comes out artificial and affectirt; or, if from Hof. 13, 14: Death, I will be a poison to thee, etc.: "The death of Christ as the most powerful bezoar; or if Dom. Jubilate: "The aloe of the cross as it is: 1. bitter in its taste, 2. salutary in its effects." these would be nothing but exotic themes (foreign themes). If one wants to play with pictures, then one takes native ones, which are before everyone's eyes, then the listeners remember the things again, as often as the picture appears to them. This is how Christ did it; he took parables of the sower, the vine, the leaven, the net, etc. These were things that the people in the world remembered. These were things that floated before the eyes of the people in the Jewish land every day."

Note the following rules regarding the schematic dispositions:

1. those schematic dispositions are the best which are presented by the text itself.

The schemata are divided into two classes, namely into those which lie in the text (schemata innata), and those which are entered into it (schemata illata). They can lie in the text in two cases, namely a) if the whole content of the text is metaphorical, or b) if only one or the other metaphorical word is found in the text.

Examples of a): Ev. am Sonnt. Sexages. (Luc. 8, 4^h-15). On the basis of this gospel, the schematic theme can be: "The word of God a fruitful seed", or: "God as the heavenly sower", or: "The human heart a field" (1. as it is by nature; 2. as it is prepared by the grace of God for a good land. - Ev. on sund. Septuag. (Matth. 20, 1-16). Theme: "People as

Laborers in the Lord's Vineyard," or, "The just reward given to the laborers in the Lord's vineyard." - Text: Ps. 32, 9 (Be not as horses and mouths that have no understanding, etc.) Theme: "Natural men as unruly horses" (1. How they behave unruly against God; 2. How they are tamed by him through bridle and bit). - Text: Hos. 2:19, 20 (I will betroth myself to thee for ever, etc.) Theme: "Christ as the Bridegroom of our Souls" (1. How important it is that Christ should be the Bridegroom of our souls; 2. By what means the betrothal of our souls to Him is effected). - Text: Jos. 20, 2, 3 (Tell the children of Israel: make cities of refuge among you etc.) Theme: "Christ as the right city of refuge for all sinners" (1. what Christ did to be such a city of refuge, and 2. what we must do if we want to enjoy Him as our city of refuge) Text: Zech. 3, 1-7 (And Joshua the high priest was shown to me, standing before the angel of the Lord etc.) Theme: "The sinner before the judgment seat of God." - Ev. on 22nd Sunday n. Trinit. (Matth. 18, 23-35). Theme: "Men as debtors to God." -

Examples of b): Ep. on 23rd Sunday n. Trinit., Phil. 1, 3-11. Theme: "The Christians at Philippi - fruitful trees of righteousness" (v. 11). - Text: Joh. 15, 8 (In this my Father is honored, that you bear much fruit and become my disciples). Theme: "Believers as fruitful branches in Christ." - Text: Matth. 5, 16 (Let your light shine before the people etc.) Theme: "The Christians as lights in this world." - Text: Ex. 33, 15 (But he said to him, "Where your face does not go, do not lead us up from there). Theme: "Jesus Christ, the best guide through the new year" (1. why Jesus Christ is the best guide, and 2. what we must do so that he becomes our guide). One could, because the topic expresses an assertion, also divide: For 1. he is omniscient and thus knows the way; 2. he is omnipotent and can protect us in all dangers; 3. he is merciful etc.

2. if the image is not in the text itself, it must at least be borrowed from another passage of Scripture, which must then be briefly explained in the introduction.

The holy scripture offers such a great abundance of tropes and metaphors that one does not need to take them from somewhere else. Here, too, the principle applies: The themes and dispositions are scriptural. As such, they are known to the diligent reader of the Bible and, because they are used by the Holy Spirit Himself, they are consecrated and sanctified. Is now

that which is expressed in actual words in the text is given figuratively in another passage of Scripture, the image can serve to express the disposition, especially if this passage is used as an introduction.

Examples: Ev. on 22nd Sunday n. Trinit. (Phil. 1. 3-11). The apostle begins this epistle with the words: I thank my God as often as I remember you about your fellowship in the gospel from the first day until now. The prayer of thanksgiving is now Ps. 50, 14 (Offer thanks to God) called a sacrifice. Accordingly, the theme could read: "The apostle's thank-offering for the unceasing fellowship at the Gospel". - Ev. on the 10th Sunday n. Trinit. (Luc. 19, 41-48). If the words Deut. 32, 22 (The fire is started by my wrath and will burn to the lowest hell and will consume the land with its crops and will set fire to the foundations of the mountains) were taken as the basis of the introduction, the theme could read in schematic form: "The fire of divine wrath kindled over the city of Jerusalem."

If a schematic theme is taken, then the parts must also be given and carried out in the same image. (Cf. p. 152 f.)

Just look at the parables of the holy scriptures in the Old as well as in the New Testament: always the image used in them is recorded in the execution, often to the extent even in the secondary circumstances that an indisputable interpretation of them cannot be given. As examples from the Old Testament may serve the parables in the 23rd Psalm and Is. 5, 1-6. In the 23rd Psalm we find the well-known glorious parable of the good shepherd. The theme or the main idea is: Because the Lord is my shepherd, therefore I lack nothing, and this main idea is always carried out with the image of what the shepherd does to his sheep. The Lord proves Himself to be the good shepherd of His sheep because, according to v. 2, He grants sweet rest to the weary; v. 3, refreshment to the weary and salvation to the wretched; v. 4, safety and protection to the endangered; v. 5, food and drink to the hungry and thirsty, thus v. 6 (for the conclusion returns to the beginning of B. 1), everything that the neediness of the sheep demands. Therefore Luther says in his incomparable explanation of this lovely psalm: "The prophet has summarized in the first verse the opinion of the whole psalm, that whoever has the Lord for a shepherd, he will not lack anything. That is all he teaches in this psalm. But he goes on to describe it with fine words and parables, how it happens that those who are the Lord's sheep lack nothing, saying, 'He feeds me,' and so on.

But he leads almost through the whole psalm (as he often does), words that mean something different, because they are. As when he thinks of the shepherd, the pasture, the green meadows, the fresh water, the stick, etc., it is good to assume that he means something different by it, as we humans are used to speak of it. (B. 39, p. 79, f.)

Is. 5, 1-6 the parable of the vineyard is given and carried out to the end in all relations. All individual designations correspond to the image of a vineyard: the location in a fat place, fencing, cleaning of stones, sinking of the noble vines, building of a tower or a guardhouse, a winepress, the expectation of grapes, bringing forth of young; the taking away of the wall, tearing down of the fence, trampling of the vineyard, leaving it desolate, that it should neither be cut nor hoed, but thistles and thorns grow on it. After thus the picture is carried out on all sides, the explanation of it follows from the 7th-25th verses.

We find the same implementation of the image in the New Testament in the parable of the sower (Luc. 8, 4-18). The seed is the word of God, the sower the preacher; the hearers on the way are the hard, completely insensitive hearts, the birds of the sky the devil with his angels; those on the rock are the unstable, the heat is the temptation, the thorns are avarice, food worries and lust of this life; the good land are those hearers who keep God's word in patience and bring forth fruit; and finally the fruits are, as v. 16 and 17 show, the confession of faith by word and deed. Furthermore, in the parable of the tares among the wheat (Matth. 13, 24-30). In this parable, the sower is the son of man, the world is the field, the children of the kingdom are the good seed, the children of wickedness are the tares, the devil is the enemy who sows them, the end of the world is the harvest, the angels are the reapers, the confessors of false doctrine and those who cause trouble are those who are gathered in bundles as tares, condemnation is the furnace of fire into which they are thrown. What a holding on to and painting of the picture down to the last detail! According to this pattern, schematic dispositions are also to be designed and executed. Where this does not seem feasible, or does not want to succeed, no schematic, but a disposition in actual words must be sketched; otherwise, no attractive picture but a caricature is created, and the opposite of what should be achieved is achieved.

Examples: Schematic Dispositions. On the 23rd Psalm: The bliss of a shepherd under the Lord as his shepherd. This consists in the fact that him 1. lovely rest;

2. refreshment and salvation; 3. safety and protection; 4. food and drink in abundance. Isaiah 5:1-6: The Lord's judgment on his vineyard when it produces heaplings instead of grapes. This judgment comes upon the vineyard, in that the Lord 1. withdraws his gracious protection (taking away the wall, tearing up the fence v. 5); 2. abandons it to desolation v. 6 a; 3. withdraws his blessing (and will command the clouds etc. v. 6b). About the Gospel on Sunday. Sexagesimä would be after Luther's sermon over the same in the year 1533 in the house postilion after Dietrich (St. Louiser A., B. XIIIa, p. 202) the following disposition to sketch: "Four kinds of pupils of the word of God." These are (1) those in whom the seed falls by the wayside; (2) those in whom the seed falls on a stony field; (3) those in whom the seed is choked by thorns; (4) those in whom the seed falls on a good land and bears fruit. - "The saving power of the divine word as a heavenly seed." 1. How this is unfortunately prevented in many listeners; 2. How, on the other hand, the saving power of the divine word proves itself gloriously in others. (Homil. Mag., B. 10, p. 61 f.) - On the similitude of the tares among the wheat. "The tares among the wheat." 1. from whence it originated; 2. how it is to be tolerated; 3. how the tares are finally separated from the wheat (loc. cit., p. 58). - On the Gospel on Sond. Septuagesimä: "The workers in the vineyard of the Lord." We put 1. how they are hired as laborers in it; 2. how they work in it, and 3. what wages they receive.

In this or similar way, the image appearing in the subject must be held and carried out. Therefore, the following dispositions are inadmissible: Text: Matth. 11, 28-30; Theme: "The School of Christ." We consider 1. the teacher; 2. the weary and burdened sick; 3. the yoke they are to take upon themselves In order to carry out the picture of the school, the parts would have to read: 1. the teacher; 2. the students; 3. the task they are to learn. - Matth. 5, 14-16; Theme: "The Christians as lights in this world." Let us see: 1. how they became such lights; 2. what works they are to do; 3. for what purpose they are to do the same. The image is left in the 2nd and 3rd parts. These must, to remain in the picture, read: 2. by which they shine as lights, and 3. what glorious effect is to be produced thereby.

Schematic dispositions should be avoided at all in the following cases:

1. if the text does not give rise to a schematic theme at all.

If in this case a schematic theme is taken, it is imposed on the text, if the image is also found in other places of the holy scripture. For if these have no relationship or affinity with the text, it can only give the impression of artifice and vanity if the image is borrowed from them.

Examples: Text: Isa. 53, 4 and 5 (Truly He bore our sickness, etc.); Basis of introduction: Klagl. Jer. 5, 13 (The disciples had to carry millstones); Theme: "The millstones of our sins laid on the back of Jesus." This would be a very sought-after and affected image. "For this," says Rambach, "one can much more clearly imagine, "Jesum under the burden of sins." and can omit those rotomontades of the millstones." Magister S. Dietrich, in his Cornu-Copiae Dispositionum Homil. 1689, has the following dispositions: Ueber das Ev. am Sonnt. Rogate (Joh. 16, 23-31) "The spiritual prayer bell", 1. of the same train and ringing; 2. of the same use and effect. The subsections of the 1st part are: a) Who is to pull the spiritual prayer bell? You, v. 23; b) To whom shall it be rung in honor of? God, the heavenly Father, b. 23; c) How shall it be pulled? In Jesus' name, v. 23; d) When and how often shall it be pulled? Without ceasing. The short version of the second part reads: The same benefit and effect consists in gracious hearing, v. 23 and 24. The idolatrous and superstitious papists attribute great power and effect to their baptized bells, that they drive away the devils, calm the anguish of the heart, increase the fruits of the field, heal the sick, purify the air from pestilence, drive away hail, thunder and weather, extinguish fire and conflagration. We say that the material bells have no other use than to give a sign that people should come together and send themselves to devotion. But if the spiritual prayer bell is enough, it has a wonderful use. What then? The hearing." Three objections and their answers follow. - About the Ev. on Sund. Lätare (Joh. 6, 1-12): "The heart-roses-Lord Jesus." 1. his feet, v. 1, 2, 3; 2. his eyes, v. 5, Gen. 16, 13; 22, 14; 3. his mouth, which he opens: a) to tempt, v. 5; b) to command, v. 10; c) to thank, v. 11; d) to teach, b. 12, Cant. 5, 13; 4. his hands, v. 11, Jn. 3, 15. Invocavit (Matth. 4, 1-11). "The devil as a chain dog." 1. As an insolent dog (a chained dog leads high and low.). The devil makes a pass at the Son of God, v. 1 ff.); 2. as a fundamentally wicked dog. (He has a threefold attack on Jesus, v. 3 ff. The first attack was very wicked, the other even more wicked, the

third most evil. Haec Climax cuius ex textu ad oculum patet (This increase occurs to everyone from the text) 3. as a constrained dog, v. 11 (The chain will not reach further, he must depart with shame and disgrace and crawl into his hellish dog hole).

2. when the images used in the Scriptures correspond to the view of the Oriental peoples, but are foreign to our people.

Rambach rightly remarks: "Such are many symbols from the Song of Solomon and the Revelation of John. If, for example, one wanted to present Christ as the roeder on the white horse, or the bride of Christ according to Song of Songs Sal. 1a (I resemble you, my friend, my traveling witness at Pharaoh's chariot) as a lively horse at Pharaoh's chariot, then these themes would seem unfamiliar to our ears, because we are not used to using such metaphors. One must therefore apply sound judgment even in biblical metaphors." S. Dietrich provides the following such disposition. Starting from the saying Sirach 39, 18 (Blühhet wie die Lilien und riechet wohl), he places over the Ep. am Sonnt. Rogate (Jacobi 1, 22-27) the theme: "True Christians under the image of lilies." Consider with me of the true Christians: 1. lily-rank. (Our Christians are not mere hearers, but also doers of the Word, v. 22 ff. Just as the lilies not only have a beautiful appearance, but also give off a strong smell). 2. lily-flower. (a. The lilies blossom and grow with quite gentle tongue-like leaves. So also Christians should have gentle tongues, or as Jacobus wants in our text: keep their tongues in check, v. 26. b. Although the lilies blossom and grow long and beautifully before all other field flowers, they nevertheless bow down with their heads. So Christians should be humble, v. 26. c. The lilies stand in deep valleys, blossom and grow best there. So our Christians take care of the miserable and downcast (which the Holy Spirit Himself compares to the valleys, Is. 40, 4) the most, v. 27. d. The lilies have silver leaves, so righteous Christians should make an effort to be innocent, v. 27.)

3. If such images had to be chosen, which are not in accordance with the biblical way of speaking and simplicity.

This subheading includes such images as are borrowed from works of art and obtained from profane history.

Examples: Ev. on the 1st Sunday of Epiph. (Luc. 2, 41 - 52). Theme: "A bright and beautifully polished evangelical mirror for parents and children." In the brightly polished

Parents can see how they should behave against their children; 2. children can see how they should behave against their parents. - Ev. on 3rd Sunday d. Adv. (Matth. 11, 2-10). Theme: "The Spiritual Order of St. John"; 1. the master of the order; 2. the signs of the order; 3. the rules of the order. "Rambach remarks on this disposition: "The author would have to talk to the congregation about the Order of St. John in a heap of profane history, which would certainly have little edification for them." In 1674, the pastor Krim. Johann Frantze held a funeral sermon in Zittau at the death of the mayor there, Anton von Kohlo, on the subject: "The image of a chamois as a draft of a good Christian." He chose this topic because the family had a chamois in its coat of arms. In the introduction he started from Job 12, 7 (Ask the cattle, they will teach you) and then took the opportunity to present and remind us of a threefold image of true Christianity from the chamois, which are by no means the least among the animals that could serve as mute teachers for mankind: one part of the wonderful, budding Christianity, the other part of the God-pleasing Christianity, and thirdly, finally, the praiseworthy Christianity to be imitated by us. After announcing this disposition, the preacher went to the passages in the Holy Scriptures: Job 39, 1; 1. Kings 4, 23; Ps. 104, 18 and applied them just as thoroughly to the deceased as he interpreted them!

4. if the images are of such a nature that they are contrary to the dignity of the divine word and preacher and can easily cause mockery and laughter among the listeners. Cf. Cap. 4, § 4, no. 2, S. 101.

As much as the preacher must guard against affected, stilted dignity, both in ordinary intercourse with his congregation members and in the pulpit before his listeners, he must also take care that he preserves the dignity with which he is clothed for the sake of his sacred office, both under and in the pulpit. It touches serious Christians very unpleasantly, and he makes himself ridiculous, if he brings ridiculous, or laughable things to the pulpit. Thus all attention and devotion is lost. Thus, to give only a few examples, S. Dietrich provided the following outline on 1 Corinthians 15:41-44: "It is said of the Spirit of God: the Spirit of God floats on the water. Like a hen that sits on the nest and hatches eggs By such incubation, God the Holy Spirit has undoubtedly made the waters fertile, so that all kinds of fish can be created from them. We remain now with the E i and present to consider:

Comparing our resurrection to an Easter egg.

May the Lord grant that we may become all things to all people, and that we may also now be much edified by this popular (!) parable. Amen.

Treatise.

The sheer future resurrection of the dead can easily be compared to an Easter egg.

1. because of the different colors. Some Easter eggs are red, some are brown, some are boiled in a different color. So the sun has a different clarity, the moon a different clarity, the stars a different clarity, then one star surpasses the other in clarity. The resurrection of the dead will also be different.

2. because of the round. An egg has no beginning nor end because of the round. So our body is sown in the earth corruptible and will rise incorruptible, or immortal. We will be with the Lord always. 1 Tess. 4, 17.

3. because of the clarity. An Easter egg, before it is colored, when held against the sun, is bright and clear to look at. So our body is sown in dishonor and will rise in glory....

4. because of the strength. No matter how hard I press the two points of an Easter egg with my two hands, I will not be able to press it in two. Thus our body is sown in weakness and will rise in strength."

Rambach cites a similar schematic sermon outline. He writes: "In the innocent news, such artificial dispositions were sometimes communicated as rarities to the Saxon Zion, one of which is exceedingly well tailored about the Lord's Prayer. The introduction was Proverbs 9, 1: "Wisdom built her house and hewed seven pillars." The theme is: "The well-founded house of bread", which stands 1. on two solid cornerstones, which are the preface and the conclusion of the Lord's Prayer; 2. on seven pillars, which are the seven petitions; on which it is further said: we find in this house of prayer God's whole court: 1. the chapel in the first petition; 2. the audience hall in the second petition; 3. The chancery in the third petition; 4. the corn-floor in the fourth; 5. the rent-chamber in the fifth; 6. the armory in the sixth; 7. the pleasure-garden in the seventh petition," Rambach adds quite correctly: "By such inventions, where one has no other purpose than to let one's art be seen, one sins grievously against God, since his word is thereby prostituted." - In S. Dietrich the following such dispositions are found: Text: Matth, 11, 28. Theme: "Who all poor sinners as

The spiritual hen Christum". We have to see: 1. the luring hen; 2. the lured chicks; 3. the heart lure itself, (a. How does Jesus, the spiritual hen, lure? Come to me; b. Why does she lure you? I will refresh you; ~~~~~ ἵψμας: I will give you rest, delight you, refresh.) - Ep. on the 5th Sunday n. Trinit (1. Pet. 3, 8-15). Theme: "The pursuit of gentleness": 1. the hunters who pursue this game; 2. the hunt or the way in which one should pursue gentleness; 3. the hunter's horn, so that we may be encouraged to pursue (a. with promise of blessing, b. 9; b. with promise of a quiet life, vv. 10. 11; c. with promise of gracious hearing, v. 12; d. with promise of gracious protection, vv. 13 ff).

How far sermon taste had strayed towards the end of the 17th century! One loved to play with the schematic or emblematic way of preaching, presented theme and parts under loud concrete and often very drastic allegories, did not only perform them, but even hung the respective pictures painted on the pulpit. The Reformed pastor Sustmann or Sostmann at Dreiffen in the county of Lippe preached on "Christ's donkey" about our "donkey-like nature," while the Lutheran pastor and professor at Leipzig, Joh. Bened. Carpzov II (f- 1699) consistently portrayed Christ as a craftsman in a whole year's worth of sermons. From the Gospel on the 15th Sunday of Trinity. (Matth. 6, 24-34), the words in the 25th verse had to be taken from him: Do not worry ... even for the body, what you will wear, must give him cause to portray "Christ as the best clothier". From the Gospel on the 1st Sunday of Epiphany. (Luc. 2, 41-52) he portrayed Christ as a lantern maker, from the Gospel Mis. Dom. Joh. 10, 12-16) as a well digger, from the Gospel on the Ascension Day (Marc 16, 14-20) as a paperhanger and so on. The same pulpit nonsense was perpetrated by a preacher in Nuremberg in 1692, who every Sunday introduced a craft, e.g., on the 4th Sunday of Advent, the shoemakers (Schuhr). Adv. the shoemakers (loosening shoe straps), on 2. Sund. n. Epiph. the innkeepers (making wine from water), on 15. Sund. n. Trinit. the beer brewers (what will we drink). Rambach rightly remarks: "Such is the nature of the schematic dispositions and such a delicate matter it is with them. It is therefore safest to remain on the path of simplicity and to say in clear words what one wants to deal with, and to leave the puppet work to the homiletic charletans, who are admired by people without understanding, but listened to with disgust and pity by those with understanding. But the decent schematic themes, which the text brings with it, or otherwise God's Word presents, are not thereby too closely approached."

§ 8.

With regard to the parts, it must be strictly ensured during the disposition that

1. the parts are really in the subject;
2. the parts exhaust the subject;
3. no part is the subject itself;
4. the parts are mutually exclusive;
5. each part is in the right position;
6. the parts are short and clear in their wording.

Note 1.

As the first rule, according to which the disposition has to be directed, is annot. 2, p. 117: "The theme is to be arranged, i.e., the main points, which are united in the theme, are to be separated. If this rule is correct, which no one who understands it will doubt, it follows that the parts that are emphasized must really lie in the theme, or be contained in it. As the summary of the text's content is given in the theme, so the disposition must now result in the separation and appropriate arrangement of the same. This is so self-evident that it does not need proof. But how often this is not the case! With an arbitrariness that heroically disregards the simplest laws of thought, either related thoughts are added as parts or completely heterogeneous things are brought in, which do not touch the subject at all. In most cases, this has its reason in the fact that one has not become clear about the subject, has not bothered about the reason for division, or has not found it. Hence so many sermons that lack unity, that speak not of one but of several things that are completely different from one another, and by which the interest of the listeners is drawn here and there. "The logical division," writes Schott, "is, in itself, to be distinguished from the oratorical, since the former establishes the types of the genre, the latter the individual parts, into which the whole of a speech falls However, for reasons peculiar to the nature of speech, the speaker also generally feels himself subject to certain logical laws and norms, even if not every one of these rules always and everywhere binds the oratorical speech just as a strictly scientific one. The importance of the requirement mentioned first in tz (that the division should not contain more or less elements of division than the proposition actually contains) arises from the fact that the action is held up and deviates from the straight path to its goal if it occupies the mind of the listener with strange things and lacks coherence.

The speaker does not remain true to himself at all and betrays a lack of inner unity in his endeavors by distinguishing more or less essential points in the execution than really belong to the scope of his proposition. The speaker does not remain true to himself at all and betrays a lack of inner unity of his aspirations by distinguishing more or less essential points in the execution itself than really belong to the scope of the stated proposition. Not infrequently, the fault lies in the faulty expression of the proposition. If the purpose of the speech entails that the subject of the lecture is not exhausted on all sides, this can already be implied in the expression of the subject."

Dispositions that suffer from this deficiency, namely that the parts are not in the subject, are the following: "Text: Marc. 16, 14-20. Theme: "The high value of a charitable existence." Parts: 1. Which existence deserves the name of a charitable one? 2. we determine the value of it; 3. we derive some consequences for our behavior from the magnitude of this value. The wording of the theme announces a statement or proof of what high value a non-profit existence has; but instead, in the first part, it is stated which existence can be called a non-profit; in the second, the reasons are given why it is such (*a*, because of the purposes it promotes; *b*, *because of the* consequences it has for the world; *c*, *because of the* disadvantages it brings to ourselves), and in the third, the obligations are deduced that result from the high value, etc. Do we know, after this elaboration, what the high value of a charitable existence consists in? Not at all, for the author has not treated his subject at all; none of the three parts really lies in the subject. The 1st part belongs in the introduction and the 2nd as well as the 3rd lie far apart.

Text: Matth. 25, 1-13. Theme: "That we as Christians must be prepared for everything that we might encounter." Parts: 1. What does it mean to be prepared for everything we might encounter? 2. Why do we as Christians have to provide for such preparation? 3. how we should give ourselves this preparation? Note that the subject is an assertion, the reason for the conclusion is therefore evidence. But neither the 1st nor the 3rd part brings a proof and therefore does not lie in the subject at all. This can only apply to the 2nd part, whose subparts should have been given as main parts, namely 1. because the demands of Jesus and his apostles bind us to it; 2. prudence and our condition on earth make it indispensable; 3. our virtue obliges us to it.

Text: Matth. 11, 16-19. Theme: "Do not master God's word." We see: 1. where does it come from? 2. how does it happen? where does it lead to? This topic is a warning for which the reasons should be given in the parts. Instead of them, however, we are taught about the whence, how and whither. The subdivisions

of the 3rd part should have formed the main parts, namely: 1. because then the intentions of the merciful God cannot come to fulfillment in you; 2. because it leads you to eternal ruin. The subject is too narrow for the given parts and should have read: "Mastering the divine word. Compare the dispositions given on page 137: "Why do even sensible men so easily go astray from their reconciliation through Christ?" and "How the gout-ridden man came to the Lord Christ?" - "The deep fall of the apostle Peter." 1. how far he fell; 2. how he rose again from his fall. The subject only talks about the fall of Peter!

Note 2.

As great as the number of such dispositions is, whose parts do not lie in the theme, but are brought here arbitrarily, still many more suffer from the other error, that the parts do not exhaust the theme, i.e., have fewer parts than lie in the theme. When the demand is made that the parts must exhaust the theme, it is not said "that everything possible should be included in a sermon that can be said about a main idea, but that in the main proposition there must not be equally important elements of division as those mentioned. The theme must be broken down into its essential main constituent parts: so many main constituent parts, so many parts. To the "accuracy" that Rambach demands of a disposition, he counts: "If it has neither more nor fewer parts than lie in the text, or than the matter presents, when it is divided with circumspection," and gives the following examples: "If, for example, in the Gospel on the 2nd Sunday after Epiph. If, for example, in the Gospel on the 2nd Sunday after Epiphany, one were to present: "The first miraculous work of Christ", 1. how it was brought about, vv. 1-5; 2. how it happened, vv. 6-8; 3. what followed, vv. 9-11, this division would be adequate, because it would exhaust the entire content of the text and would have no more and no less parts than the text presents. On the other hand, it would be an inadequate division if one were to present: 1. how the miraculous work happened; 2. how it was revealed; for here there are too few parts. So it is also an inadequate division, if it has more parts than the whole thing requires. As if I were to present from this gospel: 1. the time when this miraculous work happened; 2. the place where it happened; 3. the manner in which it happened; 4. that this was the first miraculous work; for the parts time and place are not main parts, and the fourth part likewise does not belong in the partition, but can be contributed in the explanation. So this was an inadequate division, since in a tract that has the title: Postillen-Post, the text Joh. 3, 16 was divided: 1. of the love of God; 2. of the world; 3. of the mission.

of the Son of God into the world; 4. of faith; 5. of eternal life. This is sand without lime, these parts do not belong together and none flows from the other." -

If the parts do not exhaust the subject, this is usually because either the subject is too broad or indeterminate, or the division itself is wrong. If the topic is too general, not defined enough, then the material contained in it is too rich to be treated exhaustively in one sermon, and one helps oneself by arbitrarily omitting what the brevity of the time allotted to a sermon does not permit to be treated. Many a preacher then says: "For the sake of brevity of time, we will only consider the following points today. "Thus," Grotefend remarks, "a quid pro quo is given, without the speaker himself being able to give an account of why he has said just this and not something else.

Examples: Text: Marc. 15, 1-19. Theme: "Our suffering Savior on His path of suffering." 1. before the spiritual court; 2. before the temporal court; 3. in the judgment house At first glance, it is obvious that these parts do not exhaust the theme, because the suffering of the Savior began with his walk over the Kidron and ended only on Golgotha with his death. The subject is so wide that it cannot be exhausted in one sermon, and so a quid pro quo is given. According to the parts it should have read: "The suffering of the Savior in human judgment, or before his human judges. - Text: 1 Kings 19:4, "Of the longing of the faithful for their end." To this longing they are moved: 1. the distress and misery of this life; 2. the promised eternal rest in the Lord. The words, "To this longing they are moved," indicate how the subject should have been more closely defined, namely, "What moves believers to long for their end?" For the parts show that only the reasons or causes of this longing should be treated.- Ep. on the 2nd Sunday a. Trinit. (1 John 3:13-18). Theme: "By what can a Christian test whether his faith is right?" 1. by how he relates to the world; 2. by how he relates to the brethren. Why not also: 3. by how he stands with God? The subject would only be exhausted in this way. This third part, however, is not in the text, but that is why the topic is too broad and not strictly in accordance with the text. It should read: "The relationship of the Christian to his fellow men, a sign whether his faith is of the right kind?" 1. the relationship to the world; 2. the relationship to his brothers.

The reason that the subject is not exhausted lies not in the too great breadth of the subject, but in the incorrect division itself,

when parts are coordinated that should be subordinated. In this case, the disposition results in too many parts, which is why it must be broken off before they are all presented. This also creates a gap in the treatment of the subject, the sermon, which is easily noticed, and the listener remains unsatisfied. The sermon presents itself not as a whole, but as a piece of the whole. Completeness, or exhaustive treatment of the subject, is one of the most necessary qualities a sermon must have. The preacher is obliged to give this, and the listener is entitled to receive it.

Examples: J. Ph. Fresenius wrote about the epistle on the 2nd Sunday of Epiph. (Rom. 12, 7-16) on the basis of the words in the 11th verse the topic: "The warning of the apostle Paul against sluggishness" and as sources or causes of sluggishness he gave: 1. sluggishness of temperament; 2. weakness of body; 3. decrepitude of old age; 4. Poor progress in food; 5. lust; 6. arrogance; 7. misuse of wealth; 8. forwardness in other people's dealings; 9. imagination, as if work were too hard; 10. impropriety in business; 11. incorrect conception of Christianity and of trust in God. To coordinate these eleven causes of sluggishness, i.e., to place them next to each other as main parts, would be an absurdity in more than one respect. Fresenius therefore reduces them to two higher or more general classes and thus gains only two main parts, namely, 1. natural causes (a. sluggishness of temperament; b. weakness of body; c. decrepitude of old age); and 2. (2) other causes (a. poor progress in food; b. lust; c. arrogance, etc.). - J. J. Rambach proceeded in the same way, in that he drafted the disposition on the same ep.: "The Christian's diligence in good works," 1. in such business as belongs to a certain office and profession (vv. 7-8); 2. in such as is to be exercised in daily intercourse with others (vv. 9-16). - Grotefend gives the following example, writing: The subject: "the advantages of the good name" can very easily seem hardly exhaustible, if one divides it incorrectly. Apart from the fact that this main sentence in such a form, in which it leads to mere prudence and eudaemonism, is not suitable for a Christian sermon, the previous remark can nevertheless be made clear with this example.

The advantages of the good name can be exhausted in the classification, if one tries to bring these advantages under certain classes, and then they can be: a. Advantages within the person, as a certain self-confidence, an increased motivation not to let the acquired good name sink, b. Advantages in the external life of the person, as the trust of other people, etc.

However, if you want to list the advantages immediately, you will get lost and will not be able to take all your parts with you. FOR EXAMPLE:

1. increased self-confidence.
2. increased drive to assert its name.
3. strength to some charitable undertakings.
4. other people's trust in us.
5. easier effectiveness on others, etc., almost without end.

Very easily it will be noticed that 3. is a subdivision of 1., and 2. and 5. are subdivisions of 4.

This grouping of the subsections into main parts is not so difficult, if one only pays attention to which ones are related to each other. These are combined into a main part if the order in which they are given in the text is also changed. If, for example, admonitions and warnings are mixed together in a text, the admonitions must be placed in one main part and the warnings in another. Or, if a text contains duties toward God and duties toward one's neighbor, the duties toward God, as related and different parts from the duties toward one's neighbor, must be placed in one main part and the latter in another main part.

Example (from M. Phil. Dav. Burk's Gospel Finger Pointing). Ev. on the 4th Sunday n. Trinit. (Luc. 6, 30-12). The question is asked, "Who is the very best teacher?" Answer:

- a) Who accustoms me to mercy. V. 36.
- b) Who points me to the Father. V. 36.
- c) Who saves me from judgment and condemnation. V. 37.
- d) Who comforts me with forgiveness of sins in due season and order, v. 37.
- e) He who is not concerned with taking, but with giving most abundantly. V. 38.
- f) Who is not blind, but sees, yes, all-seeing. V. 39.
- g) The one who gives his disciples the most perfect and blameless pattern. V. 40.
- h) The one who makes me capable and skilled for my own and my neighbor's betterment. V. 41.
- i) The one who leads me from hypocrisy to righteous sincerity before God and man. V. 42.
- k) He who teaches me right order in all things, what I should do first to myself and then to others. V. 42.

These 10 points can be subsumed under two main parts, so that the answer to the question posed in the topic could be: The one who 1. through justification brought me to the sonship of God

Leads; b, c, d, e, f; 2. Instructs in sanctification to a godly walk; a) by his teaching, b) his example, c) by sharing powers a, g, h, i, k, (f). -

Note 3.

The third requirement, that no part may be the theme itself, has the proof of its correctness in itself, for disposition means: to set the theme apart, to divide it, but not to present the whole again as a part. As the theme represents unity, so disposition, understood in the concrete and narrower sense, represents the multiplicity or diversity of the theme; consequently, unity, or the whole, cannot be a part. As self-evident as this is, so often is this very thing lacking; for it is not easy to find a collection of sermon outlines, sermons and speeches in which this error is not to be found. From the large number of "dispositions" afflicted with this error (which, for the sake of this error, they really are not), we will let only a few examples follow:

Text: Matth. 5, 16. 18. Theme: "The fruit of righteousness." 1. righteousness; 2. the fruit of righteousness (Burk. E. Fing., p. 136). -

Text: Matth. 6, 19-34. Theme: "The most gentle service when serving the will of God." 1. the service of God is gentle; 2. the service of mammon is laborious and burdensome; 3. this and that cannot stand together. (Ibid. p. 146.) The 1st part is the subject itself, parts 2 and 3 are not in the subject.

Text: Jn 20:19-31 Theme: "The church at war is a kingdom of peace"; 1. the church of Christ on earth is a church at war, but it is still a kingdom of peace. Ev. on Sund. Quasimodog. (John 20:19-23). Theme: "The peace of God a fruit of the resurrection of Christ"; 1. wherein the peace of God consists; 2. that it is a fruit of the resurrection of Christ.

Ep. on sund. Jubilate (1 Pet. 2, 11-20). Theme: "That true Christians, precisely because they consider themselves strangers and pilgrims in the world, prove to be good citizens"; 1. that all true Christians consider themselves strangers and pilgrims in the world; 2. how they prove to be good citizens in the world precisely because of this.

In the last three topics an assertion is pronounced. Therefore, the proof for the same should have been provided in the parts; see p. 150 0. Thus, however, no disposition, but a cutting of the theme into two halves, as with a cubit of stuff, has taken place. With the same right, the following "dispositions" could be justified: Theme: "The adultery"; 1. the marriage; 2. the break. theme:

"Der Judasverrath"; 1. the Judas; 2. the betrayal. Cf. the citation from Herder on pp. 127 and 128. - Logic dictates the order of the above 'dispositions', that the so-called 1st part is treated in the introduction and the subsections of the 2nd part as main parts. Thus, subject: "The Church at War a Kingdom of Peace"; Introduction: Proof that the Christian Church on earth is a church at war, but (transition) it is nevertheless a Kingdom of Peace, as wonderful as that may sound. Let this be the object of our consideration: "The contending church a kingdom of peace"; for 1. its king is the Prince of Peace; 2. he greets them with his greeting of peace; 3. he makes them messengers of his peace. Thus the proper progress in the development or train of thought takes place, while by the above dissection it is arrested, the attention of the hearer is diverted from the main thing by the statement that the Christian church is a contending one, and directed to that which the subject presupposes. The topic leads him to expect only the proof that the Christian church is a kingdom of peace, instead of which he must first be taught at length that it is a kingdom of strife. By the way, the first part is not in the text at all, but is only based on the contrast.

Note 4.

As the main parts are contained in the theme, so the subsections must be contained in the main parts. Only if this is observed, a logical and purposeful arrangement of the whole sermon material takes place through the disposition, that simple arrangement arises, which is of such great importance for the preacher as well as for the listeners, because the sermon becomes clear, transparent and easy to remember. Main sections and subsections are therefore to be strictly separated, and may not be mixed with one another. If the latter is done, the parts do not exclude each other, since one or the other subdivision is contained in the main part, and if it is now treated again as a special main part, a tautology inevitably arises, which not only hinders progress in the treatise, but must also cause confusion. "Subordinate members," Grotefend remarks, "give subdivisions and not main parts. True and correct as this rule is, it is to be admired that it is so often violated; for one cannot easily go through a collection of sermons in which one does not discover such errors. This experience is proof that the divisions are only too lightly made and not properly examined." And Quenstedt: "With all diligence, those who love a multiplicity of parts should also beware of combining the indirect parts or the subdivisions with the immediate parts.

or main parts, and thus confound the subdivision with the division. It is safest to delineate the text with a simple and characteristic division when preparing the sermon." Likewise, Rambach says that a division is only accurate "when one part is really distinguished from the other, so that one is not already virtualiter in the other. E.g.: when one on Sonnt. Miser. Domini: "The blessedness of Christ's sheep"; 1. that they have it good; 2. how good they have it, the other part is already in the first.

Grotefend gives the following as an example of a disposition afflicted with this error: Subject: "The dissolution of war"; 1. it is possible; 2. it is necessary; 3. it is glorious, and adds: "Obviously, however, the last link is not coordinated, but subordinated; for the glory (beneficence) of the dissolution of war is a reason for its necessity, because there can be talk only of a moral and not of a physical necessity."

Other examples: Ev. on the Day of Pentecost. (Joh. 14, 23-31). Theme: "The Holy Spirit - a gift"; 1. a free gift; 2. a glorious gift. If the question is asked why the Holy Spirit is a glorious gift, one of the answers might be that it is a free gift, i.e. given without any merit of our own. That it is a free gift is therefore a reason why it is a glorious gift, and for this very reason the two parts are not mutually exclusive, but the second is already contained in the first. - Text: Joh. 3, 16. Theme: "The greatness of God's love". We will recognize the greatness to some extent when we consider: that God loved the world; how God loved the world. With the "that", however, as Rambach said in the citation given earlier, the "how" is already given. - Ep. on Sonnt. Miser. Domini (1 Pet. 2, 21-25). Theme: "Christ in his suffering has left us an example to follow"; 1. that Christ in his suffering has left us an example; 2. what this example is like; 3. why we should follow the example Christ has left us. Apart from other things, 1. and 2. are not coordinated parts.

Finally, Rambach's remark may find a place here, which reads: "Finally, the following divisions are also not accurate, if one wanted to deal with the Easter feast "Of the Resurrection of Christ", namely 1. before: Christ; 2. of the resurrection of Christ; for then I would have to treat in the first part the article of Christ, and in the other part the article of his resurrection, but that would not be accurate. Or, if I wanted to treat "Of the Omniscience

God" and show 1. that there is a God; 2. that this God is omniscient. This would not be an accurate division either, because the question of God's existence does not belong to the partition.

Note 5.

The fact that each part must be given the right position has already been discussed in detail in § 1, Annotation. 2, pp. 117-123. We therefore only refer to Rambach's words: "If one wants to observe the natural order in the division, then one must often not observe the order of the words of the text. As much as possible, one must observe the order of the text, because it is bad, especially in longer texts, if a piece is torn out of the beginning, from the end, or from the middle. And yet, this order cannot always be maintained. For example, Matth. 5, 3 Christ says: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. If I want to dispose of this text, I would not have to consider 1. the blessedness, because the word blessed precedes it; 2. the person who is granted it; but it is better to follow the natural order and consider: 1. the persons whom Jesus calls blessed; 2. the blessedness which he assigns to them." And in another place: "The disposition must be well ordered, which happens when the parts naturally follow one another; what therefore is first in nature must also be first in division. I must therefore speak of the subject rather than of the properties of the subject, of the causes rather than of the effects. The epistle on the 20th Sunday n. Trinit. Ephes. 6 deals with overcoming spiritual enemies, where the following can be considered: 1. the enemies; 2. the weapons to be used against them; 3. the victory obtained through the use of the weapons. This is the natural order in which the parts follow one another. For what a disorderly disposition it would be if I wanted to introduce: 1. the conquest; 2. the weapons with which it is done; 3. the enemies that are to be overcome. That would mean harnessing the horses behind the chariot; for I must necessarily first recognize the nature of the enemies before I can judge of the nature of the weapons."

Note 6.

What has been said in Cap. 4, §.4, Note 2, p. 98-101 and Note 3, p. 102 about the form of the theme, namely that it must be clear and short, the same applies to the parts into which the theme is divided: they must be short and clear in their wording.

As far as the brevity of the parts is concerned, every superfluous word is to be avoided. The shorter the wording, the better, except that the brevity must not be at the expense of clarity and must not be artificial. For the parts are given alongside the subject, so that the hearers may remember them and have a guide to the sermon by them; but this is impossible if they are given in long sentences, or even periods, which the hearers cannot retain. Cf. Cap. 4, p. 78 f.

Examples: Ev. on the 5th Sunday n. Trinit. (Luc. 5, 1-11). Theme: "The blessing of God in the outward work of the profession". 1. How one is to attack that one can obtain such a blessing of God in the outward work of one's profession; 2. What one is to take into account so that one does not lose it again through one's own fault, but can constantly enjoy the influx of it. The parts can be given much more briefly: 1. how to obtain this blessing; 2. how to preserve it.

Ev. on the 9th Sunday n. Trinit. (Luc. 16, 1-12). Theme: "How the Lord Jesus counsels us according to His heart." 1. It is not enough for him that he is our good friend, but he wants us to make friends of others of his fellow men; 2. Because we have nothing in our wealth to make good friends of other children of light, he gives it to us from his wealth and allows us to use it for our benefit; 3. All this is not for a temporal interest, but for eternal lodgings.

Ev. on 10th Sunday n. Trinit. (Luc. 19, 41-48). Theme: "The strange tears of Jesus, the right comforter of the oppressed, who do not recognize the time of their visitation". 1. those are much better off who recognize the time of their visitation even at the last reminder, than those who always live safely there; 2. those are better off than both, who do not even let it wait so long, but meet the tears of Jesus with heartfelt tears of repentance.

How many listeners are in the stauder to remember and retain these parts !

It should be noted here that the number of parts should not be too large. Carpzov writes: "No more and no less parts are to be sought than are set by the Holy Spirit," and Quenstedt: "If one gives the partition of the sermon with very few emphatic, free-flowing and clear, and indeed German words, this contributes not a little to awakening the attention of the listeners, and the memory of unlearned people is helped by it."

It is in the nature of things that no generally valid rule can be given for how many parts the sermons must have, except the one just given by Carpzov. It cannot be said: Every sermon must have two, or three, or four parts, but the number of parts is determined by the text and the subject in each case. (S. C. 5, 5, note p. 157 ff); in general, however, no more than two, three, or at most four parts should be necessary to treat the subject exhaustively, if only what has been said in note-2, p. 182 ff. is observed. To make more than three parts, says Rambach, "must be done very rarely and not without compelling necessity, for what can be done with a little, need not be done by much."

Examples of dispositions that contain too many parts: Ev. on the 10th Sunday n. Trinit. (Luc. 19, 41-48). Theme: "Loving revival from the heart of the Lord Jesus to our heart to accept His grace."

1. The Lord draws near to you: draw near to him also once;
2. He looks at you movingly: turn your eyes also to him;
3. He weeps over you: also begin to weep over yourself;
4. He speaks to you: when will you also speak a word to him?
5. He calls you to consider your time of grace: will you not follow him? You too?
6. He proclaims judgment to the despisers: kiss the son so that he will not be angry etc. Ps. 2, 12;
7. he makes an effort to clean up: make an effort to clean up what is no good.

Text: 1 Timoth. 1, 15-17. Theme: "The Commandments of Grace in the New Testament."

1. You shall be saved by Jesus, who came into the world too dear to you;
2. You shall certainly believe it and not doubt that you are already saved;
3. You shall accept it anew every day with all eagerness and joy;
4. You shall recognize and confess yourself as the foremost sinner and yet have mercy;
5. With the mercy that has been done to you, you shall become a pattern for others to whom the same shall be done for eternal life;
6. You shall wait in faith not only for a long life, but for an eternal life;
7. You shall give honor and glory to the name of the Lord your God for it;

8. You shall begin now and continue into eternity, sanctifying time and eternity with it;
9. You shall seal all this, this faith, this confession, this praise and thanksgiving as a true testimony with Amen;
10. Thou shalt not desire any other way to salvation, or any other enjoyment of salvation, than in Christ Jesus.

How does a sermon with so many main parts go on and on, and what an imposition on the listener to keep these parts! But even Fresenius has such many-sided dispositions. The disposition of the epistle on the 3rd Sunday of the Advent has 7, that of the epistle on the 3rd Sunday of the Advent 7. Adv. has 7, the one about the Ep. on Sund. Oculi 8, and that on the Ep. on Sonnt. Sept. even 9 main parts.

Finally, clarity of expression is a necessary quality of the parts. Therefore, in the wording of the parts, one must use such words that are suitable to produce in the listeners the concepts that the preacher wants to awaken in them. He wants to bring them to a clear understanding and conviction of the subject matter to be discussed and must therefore also use clear and generally understandable words. If, therefore, figurative expressions are permissible in the parts only in certain cases, then all obscure, enigmatic, ambiguous, all foreign, Latin, etc. expressions must be considered reprehensible. It was a bad habit to announce theme and parts in Latin and German, as the taste of the time once brought with it.

Examples: Ev. on sund. Trinit. (Joh. 3, 1-15). Theme: "Christ's Conversation with Nicodemus"; therein 1. Nicodemus addresses Christ: I am your servant, instruct me;' 2. Christ answers: 'I will instruct thee and show thee the way which thou shalt walk.' Why not briefly and clearly: we look 1. to the studious disciple; 2. to the divine Teacher. -

Ev. on sund. Rem. (Matth. 15, 21-28). Theme: "The song of lamentation and joy of the Canaanite woman"; as she sings it 1. in the sorrowful or low bass: Aus tiefer Noth ich schrei zu dir;' 2. in the joyful and high descant: "Now give thanks to God.

Ev. on 24th Sunday n. Trinit. (Matth. 9, 18-26). Theme: "How did the Lord Jesus behave against the pipers and the tumult of the people?" 1. he by no means went too kindly, but met it roughly; 2. he took the sight of it exactly, but with unwillingness; 3. he offered it to them instantly. - These parts also certainly lack clarity of expression.

Rambach writes about the use of Latin words in the theme and in the parts:

"The parts with the theme are written in the same language in which the entire sermon is preached. Because in former times the public services in the papacy were mostly celebrated in Latin, the old theologians of our church also kept it for some time that they expressed the themes and parts in Latin, which also others have subsequently imitated out of perverse devotion.

The question is: what to make of it? Answer: Nothing.... If one wanted to say that it could sometimes be expressed more briefly and emphatically in the Latin language, then this could finally serve as an excuse, if this happens very rarely (and as Rambach presupposes: "if there were various learned men among the listeners who understood the Latin language"); however, whoever is quite proficient in the German language, as every German preacher should be, will be able to express his thoughts just as well in it as in the Latin language". Even if this bad habit is no longer to be found in our church today, the above words of Rambach concerning the use of all learned words not understood by the common people and the quotation of the basic text in the sermons should be taken into account. As an example, Rambach cites the disposition on the Ev. on Sonnt. Laetare (Joh. 6, 1-15): "The miraculous feeding of the Lord Jesus"; here it is to be noted: 1. consilii inopia, the greatness of need; 2. edulii copia, the abundance of bread.

§ 9.

In a well-ordered sermon, not only is the subject to be broken down into its main parts, but these also usually require a further breakdown into subdivisions.

Note 1.

The disposition is twofold, a general and a special one. The former consists in dividing the theme into its main parts, which has been dealt with in detail in the preceding paragraphs; the latter, the so-called subdivision, is done by dividing the main parts again into smaller parts, as many as are contained in each main part. In this way, the sermon is formed into a whole that is well ordered in all parts. Grotefend writes about this: "If subdivisions become necessary in a division, as is usually the case, then the same rules of coordination and the same reason for division apply. However, one must not go too far with all these subdivisions, for the main purpose of them is to make the truths in a

The aim is, on the one hand, to present them to the listener's memory in a way that makes them more retainable and easier for him to grasp; on the other hand, the order in which they are presented in succession helps to illuminate and support one truth over another. A logically correct division facilitates the work, the overview, and the penetration immensely; it secures against unnecessary and adverse repetitions; it is itself the source of a quite pleasant wealth of thoughts, in that one thought brings about the other; and even the diction must win thereby, if everything is in the right place. It is true that if one wanted to dissect the speeches of Cicero, one would find significant violations of these rules, and some would believe that for this very reason these trifles, as some would see them, would not be so necessary. But Cicero has made these deficiencies, if not replaced, less palpable by quite different merits, and a certain breadth, which is peculiar to him, he would have avoided by a more correct and careful division." The disposition of the main parts into subdivisions must therefore likewise not be done arbitrarily, but must be made according to the same fundamentum dividendi as that of the theme, because otherwise extraneous things not belonging to the matter are brought into the execution and the sermon does not become a unified whole.

Examples: Ep. on 2nd Sunday d. Adv. (Romans 15:4-13).

Theme: "The Complete Hope of Believers."

1. who works them in us:
 - a) God at all;
 - b) especially the holy spirit.
2. among whom it is found. In those who are filled: a) With faith;
 - b) with peace;
 - c) with pleasure;
 - d) with sincerity in the whole change.
3. what it actually consists of:
 - a) what hope is, without looking at its stages;
 - b) how it differs from other spiritual forces;
 - c) what properties it must have in itself if it is to become complete.
 - d) what it will be like when it becomes complete.

Ep. on Christmas Day. (Tit. 2, 11-14). Theme: "The glorious grace of God which has appeared to men through Christ." It is glorious:

1. in their nature and properties:
 - A. in their nature;
 - B. in its properties; it is:

- a) a shining grace;
 - b) a saving grace;
 - c) a general grace.
2. in the excellent effects it produces in us:
- A. she chastises us, or pulls us like children;
 - B. It teaches us to deny the ungodly nature and worldly lusts;
 - C. it makes us chaste, righteous and godly in this world;
 - D. it brings us to the point that our whole life is nothing but a waiting for the future of Jesus Christ.

In order to show how strictly logical these subdivisions are designed, it is sufficient to point out that if the second main part of this disposition were taken as the subject and the subdivisions as main parts, an error-free disposition would exist. The subject would have to read:

"The excellent effects which the glorious grace that appeared in Christ to all men accomplishes in us. That this grace has appeared in Christ to all men would be briefly shown in the introduction, and the main parts would read:

These excellent effects consist in the fact that they give us:

- 1. to discipline, or to educate us like children;
- 2. teaches us to deny the ungodly nature and worldly lust ;
- 3. Enabling us to live chastely, righteously and godly in this world;
- 4. Makes our whole life in this world a waiting for the future of Jesus Christ.

Epistle on the 1st day of Pentecost. (Acts 2:1-13). Theme: "The traces of divine wisdom in the outpouring of the Holy Spirit." You can find them if you look:

- 1. to the place where the outpouring of the Holy Spirit took place. It was:
 - A. the city of Jerusalem;
 - B. the temple.
- 2. on the time when they happen:
 - A. not long after the deepest humiliation of Christ;
 - B. on the holy feast of Pentecost.
- 3. on the persons about whom they happened. They were:
 - A. Galilean;
 - B. unlearned people;
 - C. of low origin, poor and miserable. These were made in one day the most learned people, the greatest heroes and prodigies.

4. on the way they happen.
 - A. In allegories and figures:
 - a) a roar happened quickly;
 - b) a mighty wind filled the house;
 - c) fiery, divided tongues were seen above the apostles.
 - B. With extraordinary effects in the apostles:
 - a) they became full of the Holy Spirit;
 - b) they spoke with other tongues.
5. the spectators who have been there. It was wisdom:
 - A. that God has poured out his Spirit not in secret but in the presence of so many witnesses;
 - B. that God brought so many spectators;
 - C. that he brought them together from all kinds of languages;
 - D. that he brought them from all kinds of countries;
 - E. that he also let even mockers watch and listen.

It can be seen at once that in this disposition the circumstances form the reason for the division and that this is recorded in detail and thus the division is carried out. There is not a single part in the whole draft that is not contained in the theme, in which the traces of divine wisdom cannot be proven; indeed, none of the given circumstances could be omitted without violating the rule that the theme must be exhausted. And each of the five main parts can be formed with its subsections to a disposition, against whose logical correctness no objection could be made.

Note 2.

Although in most cases, however, a disposition not only of the theme into its main parts, but also of the main parts into subdivisions must take place, yes, if the text requires it, the subdivisions must also be separated again, as the last of the dispositions listed shows, one must not go too far in this, but note: "Divisio sit nec nimia, nec nulla, medio tutissimus ibis," i.e.: "Divide neither too much nor too little, but keep to the golden middle road. i.: Divide neither too much nor too little, but keep the golden middle road. "To be avoided," says Quenstedt, "is a fragmented division, which rather breaks up the theme into parts and chunks than into links. For an accumulation of parts and too many divisions and subdivisions make a matter, even one that is clear in its nature, dark, and weigh down and confuse the mind and memory of both the preacher and the listener. When a many-membered partition and a long series of parts are enumerated, the listeners get a fright and the eagerness to hear becomes slack for fear of the breadth. This subtle division of the parts into ever new parts and parts also causes the preacher himself to get confused. What

If it is divided too much, it crumbles into dust, as Seneca judges. The apostle 1. Timoth. 2, 15 demands the *ὁρ^οτομία*, "that a preacher rightly divide the word of truth," as the blessed Luther translated it, "but not at all too small verpitzle und verschnitzle." Grotefend remarks: "But there is.... nothing is more repugnant and inappropriate to true eloquence than a lecture fragmented and chopped up by too many divisions." "Ex incomprehensibili pravitate arenae funis officii non potest," is the Latin saying; in German, "You can't make a rope out of Heckerling." Sometimes," writes Rambach at last, "the thing is that a subdivision comprehends some more specific and subordinate parts among itself; but one must not make too many subdivisions and divide, subdivide and sub-subdivide ad infinitum, otherwise the memory of the listeners will be overwhelmed and the sermon cut up into too many small pieces. FOR EXAMPLE: On the 4th Sunday of Advent. Adv. one could present: "The Testimony of John" 1. of himself; 2. of Christ. If we look at the first part, he reports 1. what he is not; 2. what he is. In the first part, what he is not, we have to notice: a) the threefold question of the high council, b) the threefold answer of John. In the first question, "Are you Christ?" we note a) the reason from which it flowed, d) the content of it. The reason from which it flowed was partly on the side of the scribes, partly on the side of John. On the part of the scribes the reason lay first in their darkened understanding and afterwards in their wrong will. If one were to begin and continue in this way, such a sermon would become a thin skeleton. One must keep moderation in all things."

In most cases, it will be sufficient if the main parts are divided into subsections. And it will prove more useful for the elaboration of the sermon, if one makes shorter notes on these subsections, how they are to be developed and executed, than if one continues with the disposition. In this way, one retains more freedom in the execution, and this will succeed better than if one has a skeleton-like disposition worked out to the smallest detail before one, whereby the sermon easily takes on the form of a calculating example.

Note 3.

Finally, in the case of the subsections, care must be taken that the entire division and arrangement is as symmetrical as possible, i.e. that the main sections are divided into an equal number of subsections and arranged in such a way that those of one section correspond to those of the other main section(s). This makes the whole arrangement harmonious, clear and easy to understand.

retains. We will let Schott speak about this, who writes: "The symmetry of the arrangement consists in the fact that the individual main and subsections do not differ from each other by too conspicuous brevity or length, that the main sections, as much as possible, are divided into an equal number of subordinate points, and that the subsections of the various main sections correspond to each other by their position and sequence and mutual inner relationship. However, if the natural relationship of the main ideas presents such evenness to the speaker of its own accord, or at least easily induces it, it contributes not a little to the speech announcing itself as a harmonious whole, and not infrequently facilitates the overview and the retention of the individual points.... It can be united with the material of spiritual eloquence far more easily than with the material which the political and judicial orators of old worked on. It takes place more easily in synthetic sermons than in analytic-synthetic ones: least of all in free homilies. But it must not be forgotten that there are more essential perfections of speech than this symmetry: just as, in general, the division of each main part into several subdivisa (which cannot always be founded in the nature of the thing) may by no means be regarded as an absolutely valid norm binding the orator in every lecture."

As an example of such a symmetrically arranged disposition can serve the one by Fresenius on the epistle on the 7th Sunday n. Trinit. (Rom. 6, 19-23) may serve. Theme:

"Sin service as a pattern of how we should serve God."

1. how the worship service must be set up according to this pattern.
 - A. The Pattern. The sin service is:
 - (a) voluntary;
 - (b) wholly and generally; (c) persistently and increasingly.
 - B. The establishment of the worship service according to this pattern. The service shall be:
 - (a) voluntary;
 - b) whole and general;
 - c) persistent and increasing.
- 2 A reason why worship should be arranged according to this pattern of sin worship. This lies in the different nature of the sin service and the worship service. Paul describes:
 - A. The sin service,
 - a) as a miserable servitude;
 - b) as a miserable freedom;

c) as a service that bears shameful and harmful fruit.

B. Worship, a) as a noble freedom; b) as a noble bondage; c) as a service that bears glorious fruit.

In this design, not only does each main part have two subsections, but each of these subsections is again divided into three parts, and finally the position of these parts is such that they correspond completely.

§ 10.

In order to prevent monotony, it is advisable to let alternation occur in the dispositions. This alternation can be brought about in various ways by the analytical, synthetic and schematic method, by different consideration of the text, and finally by expansion or restriction of the text.

Note 1.

Palmer writes quite correctly with regard to this alternation in disposition: "It is in the nature of all speech, as a free movement of thought, and of the sermon in particular, since it has the whole fullness of Christian truth as its basis and content, that the content of one and the same text, whose parts are therefore always the same in number and content, can nevertheless be brought under a unity in various ways, depending on how these parts are placed against each other, and depending on how they act on the mind during meditation, are received and processed by it. If, therefore, the demand results from the foregoing that the disposition of the sermon must be essentially one with that of the text, the latitude thus included is still wide enough, as is shown in fact by the fact that not only by different preachers who are equally faithful to the text, but even by one and the same preacher, when he repeatedly preaches on a text, the whole text and the text itself can always be treated anew. This freedom is already founded in the fact that a single but essential part of the text is often emphasized and the rest is considered from it; for even if this rest comes to light completely each time, it is still new each time, because it always starts from a different point. This alternation of axes serves to prevent monotony and the listeners' weariness with it. Just as a tasty dish, no matter how good it may be, is no longer tasty if it is prepared in the same way over and over again on the

If a sermon, even if it contains God's word purely and loudly, without falsifying human additions, no longer appeals to the listener, if there is no variety in its form, the order of its content, the understanding of the manifold points of view given in the text. Then they would not need a preacher, but only a sermon postilla, since this would tell them the same thing just as well as the preacher who always stays on the same lyre. This alternation then also serves the purpose and is therefore absolutely necessary to promote the listeners' knowledge. How many points of view are offered, for example, by the story of the king; what a wealth of important truths are contained in it! If this story, which is so simple, is understood from this point of view and from that point of view, and if this point of view is placed in the center of the contemplation, then the congregation will come to a new, and consequently more all-round recognition of the abundance of truths contained in it. This alternation can be either verbal or real. About the former, already Cap. 4, § 4, Annot. 5, p. 103 f. in the quotation from Rambach. The latter is to be dealt with here.

Note 2.

If the verbal alternation consists only in the fact that the same subject is expressed in different ways or in different words, so that the subject is different only in its verbal version, in its form, the real alternation consists, on the other hand, in the fact that from the same text another subject, which has since been treated as secondary, is taken as the main subject, that is, as the subject, dominating all others. This can happen in the same way with the analytical, synthetic and schematic method. In the analytical method, new topics are obtained by a) directing one's attention either to this or that main character, or b) to this or that main circumstance of the text, or c) by paving the way to them through appropriate introductions.

Examples of a): Ev. on 23rd Sunday n. Trinit. (Matth. 22, 15-22). In this gospel, either the person of Christ or the Pharisees who tempted him can be placed in the foreground. If the former, the themes are: "How Christ overcomes the cunning of his enemies"; - "How Christ gloriously overcomes the temptation of his enemies," etc. If the latter, the subjects must be: "The enemies of Christ fallen into their own pit"; - "The cunning counsel of the Pharisees against Christ"; - "How great is the folly of those who would catch Christ in His speech."

Examples to b): On the same gospel new topics can be put again and again, if soon this one soon that one...

The main circumstance of the same is taken into consideration. For example, if the main emphasis is placed on the words, "Is it right?" the subject would be, "The important controversy presented to the Lord Jesus: Is it right to give interest to Caesar or not?" - But if we put it on the answer of Christ, the subject would be: "The important answer of the Lord to the question: Is it right?" etc. - If we look at the outcome of the matter, the subject would be: "How the cunning hypocrites had to fall silent ashamed before the wisdom of the Lord."

The story of Peter's denial always gives a new point of view and thus a new theme. From the same, the following points of view can be placed in the center of consideration: 1. How love urged Peter to follow his imprisoned Lord and Master ("In the end, Peter following Christ with his denial is dearer to us than if he had remained in an obscure corner without denial." Stallionb.); 2. Peter in his weakness facing a simple maid; 3. Peter warming himself at the charcoal fire; 4. Peter driven to denial by the maids and servants of the high priest united; 5. How Peter is called to repentance by the cockcrow and by the gaze of his imprisoned master; 6. The power of Jesus' love in his gaze on Peter, how it humbles him and brings him to faith; 7. Peter's tears of repentance, and more. The whole of the story will always have to be used in these considerations, but in such a way that it appears in a new light in each consideration. - In the same way, the history of the king can be considered by placing the main emphasis on this circumstance and that circumstance, as the following topics on the same show: "Of the defects and infirmities from which the faith of the true believers often suffers. - "The Strengthening of Faith in the Royal." - "The proven faith of the royal." - "The rewarded faithfulness of the royal." - "The blessed effects of faith in the Lord Jesus." - The battle of faith of the royal with Christ." - "The beginning and growth of true faith." - With all their diversity, these themes are of such a nature that they offer enough space for the main moments of the story to come to the fore in them.

Examples to e): Text same Gospel. If one takes as introduction the word Ps. 110,2: "Rule among your enemies," then one can take as theme: "Christ's rule among his enemies." If one starts from Isa. 8, 10: "Decide a council and nothing will come of it, because here is Immanuel," the theme could be: "The vain counsel of the enemies against Immanuel." So many fitting introductions

The text can contain so many suitable themes, but make sure that the introductions are really appropriate, otherwise the themes will be artificial.

According to the synthetic method, other themes can be developed from the text by a) taking them from the doctrine of faith or morals; b) treating this doctrine according to the well-known fivefold usage (see Cap. 4, § 3, Note 1, p. 91); c) letting them be determined by appropriate introductions.

Examples of a): "The all-important teaching given to us by Christ in the saying, 'Pray to Caesar the things that are Caesar's, and to God the things that are God's.'"" - "The right distinction between the state and the church." "The duties of a Christian toward God and the secular authorities." - "The duties which a Christian has to perform against the secular authorities."

Examples of b): a didascal theme: "The teaching of Christ a confirmation also of external good order among men."

A wretched subject: "The word of Christ: 'Pray to Caesar what is Caesar's and to God what is God's,' a refutation of the fallacy as if the secular state were threatened by the Christian church."

A paedeutic theme: "The Lord's saying: 'Pray to Caesar what is Caesar's,' etc., an earnest exhortation to guilty obedience to God and authority."

An epanorthotic theme: "Pray to Caesar what is Caesar's, etc., a punishment of hypocrites that they become shame red."

A paraclete theme, "The comfort of God's children in the deceitful pursuits of their enemies."

Examples to c): If Matth. 10, 16 serves as the basis of the introduction: "I send you as sheep in the midst of wolves, therefore be wise" etc., the disposition could read: "The lamb of God among wolves," 1. in his holy simplicity; 2. in his divine prudence. If, on the other hand, 1 Pet. 2, 17 were taken as an introduction, the disposition might be: "A truly Christian citizen." Such a person is the one who 1. truly fears God and 2. sincerely honors the authorities. - Or, if the words Rom. 13, 7: "Pray to everyone what you owe," form the starting point for the introduction, then the topic can be set up: "The twofold debt of a Christian," namely 1. the debt which he owes to God the Lord; 2. the debt which he owes to the secular authorities.

Concerning the alternation of the schematic method, Rambach writes: "Schemes can be varied:

1) When one seeks the reason for various schematic themes from the text itself. So it is written in this gospel v. 15: "They held a council, how they caught him in his speech, ~~~~~, how they laid snares for him, how a hunter to game, or a fowler to birds.' Subject, then: 'The snares of the enemies of the Lord Jesus', as 1. cunningly concealed; 2. cunningly discovered.'" (Better: "The snares which the enemies laid for the Lord Jesus," etc.). V. 16 stands the word: *αποστέλλουν* they sent to him, there one can imagine: "The apostles of Satan disguised in angels of light." It is said: they sent *μα^αητάς*, there one can imagine: "The wicked disciples of godless teachers"; 1. how they are seduced by their wicked teachers; 2. how they are better taught by the right teacher.

2) When one paves the way to schematic dispositions through other passages of the holy scripture, which one chooses as introductions; in this case, however, more care is needed so that it does not come out affectirt. In this gospel, one can take as an exordium the story of the queen of Arabia, 1 Kings. 10, who came to tempt Solomon with thimbles. There one could substitute: "The heavenly Solomon", as he was 1. tempted by riddles; 2. admired in his wisdom. One can further take Ps. 7, 16 for the exordium: 'He dug a pit and carried it out, and fell into the pit that he had made.' On this one can make the subject, 'The pit prepared for the Lord Jesus'; 1. How the enemies dug such; how they themselves fell into it." However, care must be taken in deriving such schematic themes, since in most cases the derivation is not easily understood by the listeners. In general, the preacher should avoid referring to the basic text in front of the congregation as much as possible. He may do this as thoroughly as possible in the preliminary studies, in the study of the text, and in meditation, but he must refrain from it in the pulpit, so as not to mislead the listeners. It is ill-advised to try to improve Luther's translation.

Note 3.

Alternation in the dispositions can also be achieved by looking at the text in different ways, either according to its context or on its own, without considering the context. Without doubt, the former way is the more appropriate and therefore preferable, unless special circumstances, e.g. in casual sermons, dictate the latter.

Examples: Ep. on the 6th Sunday n. Trinit. (Rom. 6, 3-11). The words immediately preceding this epistle and closely related to it are: "What shall we say to this? Shall we then persevere in sin, that grace may become the more powerful? Far be it from us! How shall we live in sin, to which we are dead?" Now what follows in the epistle relates to these words as the proof to the assertion; it is impossible to live in sin because we have died to it in baptism, etc.... With consideration of this context, then, the subject must be, "How absurd it is that Christians should live to sin"; or, "Why baptized Christians cannot possibly live to sin"; or, "How holy baptism obligates Christians to a holy walk." - Without regard to context, topics may be posed such as, "The fellowship of believers"; or, "How fellowship with Christ binds us to a holy walk." -

Ev. on sund. Septuag. (Matth. 20, 1-16). According to the context, the parable of the laborers in the vineyard is Christ's answer to Peter's question in the previous chapter: "What will we get for it? (Cf. Cap. 3. § 3, p. 49). According to this theme: "That the position in the kingdom of God does not depend on man's merit but only on God's grace"; or: "Why many who are first will be last, and the last first?" - Or, "Why in the kingdom of Christ should we beware of the question, 'What shall we have in return?'" - Without attention to context: "God's marvelous conduct in view of his kingdom of grace on earth." - "The reward-seeking laborers in God's vineyards." - "What great unfaithfulness is the wage-seeking in the work of the Lord?" - "The right faithfulness in the work of the Lord." -

Ep. on the 12th Sunday of Trinity. (2 Corinth. 3, 4-11). The first words of this epistle refer back to the immediately preceding, so that the meaning is: "Such confidence that we have prepared you for the epistle, and that our preaching ministry has been powerful for the conversion of many people; [Luther: (confidence.) "that we have prepared you for the epistle"] we have through Christ to God" etc. With attention to this connection, the subject would have read, "How humbly the apostle boasts of his blessed work on the Corinthians"; or, "The apostle's humble self-glory concerning his office." - The epistle, however, taken by itself, gives, among others, the following themes: "The

Glory of the Gospel Preaching Ministry." - "The Preference of the New Testament over the Old." - "The clarity of God in the face of Moses and Christ." - "How infinitely the gospel transcends the law." - "The ministry of the New Testament." - "Why must we preachers, if we would administer our ministry to the blessedness of our hearers, preach to them above all: the gospel?"

Note 4.

Finally, new topics can be gained both by extension and restriction of the text. An expansion of the text takes place by drawing some verses from the preceding or the following pericopes into the area of consideration, i.e. by adding them to the text. This can happen especially with the epistolary pericopes, which are somewhat clumsily cut out of the context. Thus Luther says in the opening of his sermon on the epistle on the 2nd Sunday A.D. Epiph. (Rom. 12, 7-16): "This epistle should be shorter in the front and longer in the back, for as it begins, it hangs on the epistle of the previous Sunday, and breaks off at the end too untimely, so that it seems to have been composed by an unlearned and unconceived master, who thought only of reading in the churches and not of teaching among the people. Therefore, we must attach them to each other, as is proper, so that they may be properly set down. After these words, he presents the "image of Christianity in the members of the body" on the basis of vv. 4-6 and only then proceeds to the actual pericope (If someone has prophecy, let it be similar to faith) by saying: "Here he tells some of the gifts, that is, the work of the Christian members" etc.. In this way, Luther has made an expansion of his text, and, as cannot be denied, a very necessary one; for the scopus of this pericope cannot well be shown without such an expansion. The following themes result from the expansion of this epistle: "The Christian life a life in grace", with regard to v. 6 - "The church of God well ordered according to God's word", with the addition of v. 4-6 - As a further example, the epistle on Sonnt. Trinit. (Rom. 11, 33-36) can serve as another example. If the epistle is considered in itself, the themes may be, "The unsearchable depth of the glory of God"; how we know the same in something, 1. by its internal nature and perfection; 2. by its effects in relation to men. - "The inscrutability of God," 1. according to his nature; 2. according to.

his will. - "The unfathomable depths of the Godhead," etc. If the pericope is extended by the addition of v. 32, the subject becomes, "How wonderfully God acts in the work of beatification," or, "The beatification of sinners an object of God's humblest admiration."

A restriction of the text occurs in the way that the whole text (the gospel, the epistle or the free text) is read, but only a part of it is treated in the sermon, which may be noted by the preacher at a suitable place in the introduction or transition. Cf. the beginning of Luther's sermons on the Gospel on the 1st Sunday of Epiphany, E. A. B., 2, p. 1, and on the Sunday of Invoc. Invoc. ibid. On the whole epistle on the 18th Sunday of Trinity. (1 Corinth. 1, 4-9) the following themes can be placed: "How gloriously the power of God is demonstrated in believers," - "The abundant riches of God's grace in believers," - "The blessed fellowship of believers with Christ Jesus," - "How infinitely rich believers have become through Christ." If, however, a restriction of this epistle takes place by using either several or only one verse of it for the actual sermon text, a large number of other topics are obtained. From v. 4. for example: "What shall move us to give thanks to God for the happiness of our fellow Christians?" or, "The grace of God in Christ Jesus, the fountain of all salvation." - V. 5: "The riches of believers in all doctrine and knowledge." - V. 6. 7: "The glorious power of the preaching of Christ." - V. 7: "The waiting of believers for the revelation of their Lord Jesus Christ"; or, "Why should believing Christians wait with longing for the revelation of their Lord?" V. 8: "The preservation in faith unto salvation." - The joyfulness of believers in the day of judgment." - B. 9: "The calling of sinners to the fellowship of Jesus Christ." For other examples of this, see Cap. 4, § 5, note. 2, p. 108 f. It hardly needs remark that the themes given in the foregoing can be formally arranged differently. These examples should suffice to show what rich material the pericopes offer for ever new themes and dispositions, so that with thorough, reasonably exhaustive meditation, lack of material cannot occur and the preacher cannot run the risk of preaching himself out.

Chapter VI.

Of the interpretation of the dispositional text.

§ 1.

The correct interpretation of the text is done according to the hermeneutical rules in such a way that both the actual meaning of the words and the nature of the things denoted in them are presented accurately, clearly, thoroughly and properly for the edification of the listeners.

Note 1.

However necessary and important the work of disposition may be, it has not yet produced a finished speech or sermon, but rather only a draft or outline of the sermon, just as a painter creates the outline of a painting in his sketch. This draft or outline must now be further developed, the sketch must be perfected into a real painting through further painting. This must now be done partly by interpretation, explanation, and partly by application of the sermon text. The former is to be dealt with in this chapter.

The interpretation of the text, however, may not be done arbitrarily, just like the disposition, but must be done according to certain rules, some of which are clearly given in the holy scripture itself. (Jos. 1, 8, Is. 8, 19 ff.; Rom. 12, 7; 2. Timoth. 2, 15.) The interpretation of the holy scripture, i.e. to explain the meaning of the words and the nature of the things expressed in them, requires the knowledge of the hermeneutical rules and the ability to apply them. The hermeneutical rules therefore do not belong, as we well know, in a homiletical textbook; but if we nevertheless leave the most important of them here, we consider this justified by 'the purpose which this manual is primarily intended to serve and by special circumstances. Nor will it require any further justification why we have occupied the following rules with quotations from Luther's writings, but it should suffice to refer to Cap. III, § 4, p. 53.

The main hermeneutical rules to be considered for preaching are as follows:

1st rule.

The grammatical sense is not always and everywhere the logical one. Cf. Cap. 3, § 2, p. 42 ff.

2nd rule.

The grammatical sense, especially in substantial, essential things, must always be recorded in those scriptural passages in which an article of faith is set forth, which therefore form the doctrinal seat (*sedes doctrinae*) of the same. Cf. p. 55.

Luther: "Scripture is not the spirit, of which they slander that the spirit alone must do it, that Scripture is a dead letter and cannot give life. This means that although the letter itself does not give life, it must be present and heard or received, and the Holy Spirit must work through it in the heart, and the heart must preserve itself through the word and in the word in faith against the devil and all temptation; or, if it fails to do so, it must soon lose Christ and the Spirit altogether. Therefore do not boast much of the Spirit, if you do not have the manifest, outward word: for it will certainly not be a good Spirit, but the sorrowful devil from hell. For the Holy Spirit has put his wisdom and counsel and all mysteries into the Word and revealed them in the Scriptures, so that no one has to excuse himself, nor to seek and search for anything else, and there is nothing higher or better to learn or to attain than what the Scriptures teach about Jesus Christ, Son of God, our Savior, who died for us and rose from the dead". (VIII, p. 1177.)

The same: "We cannot pass by the words, we must, as I always say, let the Scriptures remain in a simple sense, as the words give, and not make a gloss. For it does not behoove us to interpret God's word as we will; we must not direct it, but let ourselves be directed by it, and give it glory that it is better set than we can make it. Therefore we must let it stand." (III, p. 100.)

Rule 3

The grammatical sense is to be abandoned where the analogy of faith calls for a tropical interpretation.

Luther: "I have often said that whoever wants to study the Holy Scriptures should always make sure that he sticks to the simple words as much as he can, and should never deviate from them unless some article of faith forces him to understand them differently than the words say. For we must not

be sure that no more simple speech has come on earth than that which God has spoken". (III., p. 23.)

4th rule.

The grammatical sense is not to be held fast, if a clear parallel makes a tropical explanation necessary.

Luther: "The gospel interprets the prophets correctly, therefore one must interpret such figures from the gospel and not follow the mere letter alone; because the text itself forces a different understanding, because the words read. For the prophets themselves testify that Christ shall die: therefore he shall never reign in the flesh. Item, they say: the Christians are to be comforted spiritually. But no man shall be comforted, except he that is in anguish and distress: therefore shall Christians not be worldly lords: as he saith Isaiah 61, He hath sent me to preach to the afflicted, to deliver them that are bound, to open them that are bound, to preach a pleasant year unto the Lord." Item, they prophesy how the true church must suffer persecution. Item, that Christ's kingdom shall be an everlasting kingdom. All this cannot and may not be interpreted to the worldly kingdom." (XX, P. 1704.)

Dannhauer: "The holy scripture is like the sky, in which the sun always shines, from which the darker stars receive their light. And if any passage (of Scripture) lacks any light, it is one whose meaning contributes nothing to the substance of faith." (Theol. did. pol. P I, p. 199.)

5th Rule.

The grammatical sense may not be held if the appearance requires a tropical interpretation.

Luther: "But here perhaps the other group will boast and say: Hereby you will confirm the Oecollompadii sign, because he, according to such teaching Horatii, also makes a new word and trope from the common, and says: "my body" is called here "my body's sign". To this is soon answered: that the Grammatici, as well as all Christian teachers, forbid that one should never depart from the common old interpretation of a word, and adopt a new interpretation, unless the text and the understanding compel, or are proved by force from other places of Scripture; otherwise one would never retain a certain text, understanding, speech, or language. As when Christ says, "John is Elias"; here the text and faith compel that Elias must be a new word, because it is certain that John is not Elias.

is nor can be the old Elijah. Item, "Christ is a rock", again forces the text itself and the belief that "rock" here is a new word, because Christ is not nor can be a natural rock". (XX, P. 909.)

The same: "We are to keep it thus, that we are not to allow a patched sequence or twisted, faded sayings in some sayings of the Scriptures, where the circumstances of the words do not force this; unless the understanding would not rhyme at all after the simple words". (XVIII, P. 227.)

6th rule.

Every passage of scripture allows for a logical sense.

Luther: "In the Scriptures, one should strive and see everywhere that one may have a certain and simple understanding of history, which, if someone changes or departs from it, he knows that he has departed from the Scriptures and is following an uncertain and doubtful understanding. (I, P. 1435.)

The same: "One should interpret the histories, as they are at them, selb st, because they are not without understanding, however badly and lowly they may be regarded." (I, P. 2076.)

7th rule.

Every passage of scripture has only one logical meaning.

For Luther's words on this, see Cap. III, § 4, p. 54.

8th rule.

The interpreter of the Scriptures must take care not to insert his own meaning into a passage, but to interpret the meaning contained therein.

Luther: "Such thoughts certainly have a pretty appearance before reason, if one wants to give in to them, to interpret the words of Paul and Christ according to their will. But this is not called Christian teaching, if I carry a meaning into the Scriptures and then draw the Scriptures upon it, but again, if I first have the Scriptures clear and then draw my meaning upon them. For who can in good conscience suffer that Christ's word, when he says, "This is my body, which is given for you," should be thus interpreted? This is the fellowship of my body, which is given for you? For this is said without scripture, and much another thing and saying is, my body, and my body's fellowship.

The interpreter of sacred Scripture must not allow himself to be seduced by reason or by the Church, by so-called tradition or by the Pope, by "inner light" or by "new revelations" or by "theological science", to put a different meaning into the words of sacred Scripture which he is to interpret. Wherever this happens, Scripture is no longer the *norma et regula fidei*, but is pushed aside and human wit and dreams are elevated to the throne in its place. "Yes according to the law and testimony; if they will not say this, they will not have the dawn"; Isa. 8, 20.

Luther: "Take heed therefore, let reason and wit depart, which in vain is anxious how flesh and blood may be there, and because it comprehendeth it not, will not believe it. Take hold of the word when Christ says, "Receive, this is my body, this is my blood." It is not necessary to be so offensive to God's words that someone, without clear Scripture, wants to give a word a different interpretation than its natural interpretation is, as these do, who freely, without Scripture, force the little word "is" to mean as much as the little word "means," and make such a nose at this saying of Christ, "this is my body," should apply as much as "this means my body," etc. But we want and should remain simple in Christ's words, who will not deceive us, and will not strike back such error with any other sword than that Christ does not say, "This means my body," but "This is my body."

For if one were to allow such an outrage in one place, that one would want to say without reason of the Scriptures that the little word "is" means as much as the little word "means", then one could also not defend in any other place, and the whole Scripture would come to nothing, since there would be no reason why such an outrage would be valid in one place and not in all places. Thus, to say that "Mary is a virgin and the mother of God" is to say that Mary is a virgin and the mother of God. Item, Christ is God and man, that is, Christ means God and man. Item, Rom. 1, 16: "The gospel is God's power" etc. Behold, what an abominable being this would become! Therefore, if such an outrage is not to be suffered in any other place, it is not to be suffered here that Christ's body is signified by bread, because the words bright, dry and clear stand there: 'This is my body', unless one brings forth certain bright sayings, that here the little word 'is' is to signify." (XIX, P. 1312.)

9th rule.

Only the logical sense (intended by the Holy Spirit) is conclusive.

Luther: "Figures and interpretations are not enough to establish faith; it must first be established with clear Scripture, understood simply according to the sound and opinion of the words. And then, after such words and foundation of faith, such interpretations of history are to be built upon faith and thereby water and strengthen it." (XI, P. 360.)

The same: "For my part, I have always had a disgust for allegories from the time when I began to follow the historical understanding, and I have also not used any, unless the text itself would have brought them with it, or the interpretation could have been drawn from the New Testament. Although it was quite difficult for me to abandon the allegories, which I had long used and was now accustomed to, I saw that they were futile speculations and, as it were, a foam of the holy Scriptures. (I, P. 428.)

The same: "It is the historical mind that alone can teach something thorough and true." (I, P. 429.)

10th rule

The mystical sense is not evidential unless it is indicated by the Holy Spirit Himself.

Mystical is usually called the sense that is intended by the Holy Spirit not first and directly through the words (whether these are taken actually or figuratively), but through the things. This mystical sense is again divided by some into the allegorical, typical and parabolic. If a story that really happened and is reported in the Scriptures is related to a mystery or a spiritual doctrine according to the intention of the Holy Spirit, this is the allegorical sense of the story. When under external things or prophetic visions hidden things, whether present or future, are presented, and especially when things of the Old Testament that have happened prefigure and shadow those of the New Testament, then the typical sense of the Old Testament passage is given. If something is told as having happened and is referred to something else, spiritual, in order to designate this with it, then this is called the parabolic sense. (J. S. Glassius, *Philol. sac.*, p. 406.)

That the typical meaning is only conclusive if it is given by the Holy Spirit himself is evident from itself. For who can be sure that the interpretation he has given to such a passage, the meaning he thinks he has found in it, is undoubtedly the meaning intended by the Holy Spirit? Who could, for example, from the

How could the story of the serpent in the wilderness prove that justification is only through faith in Christ, if this is not taught by the Scriptures themselves (John 3:15)? Who could conclude from Deut. 17:5 (Whom I shall choose, that is, the rod, the rod shall grow) that a virgin should give birth? Therefore Luther writes: "Mere allegories, which do not rhyme with any part of the histories, nor paint and decorate them, should be badly rejected as useless dreams. Now almost such allegories, which Origines and those who followed him have used. For where can one prove from the Scriptures that by the paradise the heaven and by the trees the angels are signified? Are these not very foolish and useless thoughts? Whoever wants to use allegories for this reason should build their foundation from history. For this is like a dialectica, which gives a thorough and true account of things. Again, allegories, like rhetorica, should badly decorate and paint histories; for they serve and count for nothing as proof." (I, P. 429.)

11th rule.

In the explanation of the parables, above all, close attention must be paid to the scopus and the analogy of faith.

A simile is the application of a literal thing to something similar. The difference between simile and metaphor is that in the latter the meaning is taken from the words, which are not actually but figuratively understood; in the latter, however, what is signified by the same must not be taken from the words, but from the thing itself as it is told. Thus we have Joh. 6, 48-51 (I am the bread of life etc.) a metaphor; Luc. 16 however the parables of the unjust steward and of the rich man and poor Lazarus. The simile is perfect when it is accompanied by the explanation, like the simile of the sower; imperfect when the explanation is missing, like Matth. 13, 44-46, while the immediately following one in v. 47 and 48 is perfect, since v. 49 and 50 the explanation is given.

In his sermon on the Gospel on Sunday, Luther says that in interpreting the parables, attention should be paid above all to the scopus. Sept. (Matth. 20, 1, 16): "Therefore, one must not look at this parable in all its parts, but rather pay attention to the main part, what he wants with it; do not pay attention to what is called a penny or a penny, not to what is the first or last hour, but to what the householder has in mind and wants, how he wants his goods to be esteemed higher, even alone, more than all works and merit. Just as in

The parable of the unjust steward, Luc. 16, 5. sqq, The whole parable is not held up to us, that we also should deceive our lord; but only the prudence of that steward, that he provided for himself so well and wisely, and invented his best, though to his lord's hurt, Who then would long search there and preach of the debtors what the register, oil, corn, and measure mean, would come from the right opinion, and follow his poetry, which would be of no use anywhere. For such parables are not said for the reason that all pieces are to be kept for that reason." (11, p. 80 f.)

However, in the interpretation of the parables the secondary things must not be disregarded, must not be regarded as mere embellishments of the whole, on which nothing matters at all. We see this in the parables of the sower, of the tares among the wheat, etc., to which the Lord himself added an exact interpretation of the individual images, as has been shown on p. 173; we also see this in Luther, who, for example, in the parable of the Good Samaritan, knew how to interpret the image of the oil and wine, the inn, etc. aptly enough. S. E. A., B. 14, p. 33. We therefore quite agree with Dr. de Valenti's words: "So now, in the example of the Lord, it has become not only the right, but even the duty, to hold the individual images of the parables in high esteem. ... Yes indeed! a popular teacher would ill understand his advantage if he wanted to limit himself in the pulpit, or even in the nursery, merely to the main idea of a parable, and deprive himself of the most delicious teaching material by eliminating the secondary images." (Die Parabeln des Herr, Basel, 1741, p. 12.) Of course, the analogy of faith according to the words Rom. 12:8: "If anyone has prophecy" (the interpretation of Scripture, if it is of the right kind, is also always prophetic), "let it be similar to faith," must be the guideline of interpretation in the interpretation of the individual images in the parables. He who does not heed this will go astray, "following his poetry."

12th rule.

In explaining the Scriptures, it is not enough to show which is probable, but it must be shown which is undoubtedly the meaning of them.

Luther: "In order that one may see how far they fall short of the truth, they are not only guilty of proving from Scripture that the body is so much as a sign of the body, and the essence so much as an interpretation, but also of one more thing. If they were to prove this in one place of Scripture, which is not possible, they are nevertheless also guilty of proving that it must also be so here in the Lord's Supper,

that the body is the sign of the body. And it would be of no use at all if the whole of Scripture were to contain the same sign of the body in other places, and if it were not also to contain it in this place of the Lord's Supper. For now we are not primarily arguing whether the Scriptures call it a sign of the body, but whether it is so called in this place of the Lord's Supper. Consciences want to be sure and certain in this matter." (XX, P. 976.)

Note 2.

The sermon, which rightly deserves this name, must flow from the underlying passage of the divine word, the text, and be built up from it. The text must supply the material, or the content of it; only if this is really the case can it be called a sermon at all, according to the text and the Scriptures. The means by which the material is obtained from the text is the interpretation of it. Let us remember: the interpretation of the text, and the correct, appropriate interpretation at that. Not an object that is only related to the text, that is only distantly related to it, and that has no basis in the text itself, may be treated. If one wants to treat such a subject, one should choose another text in which it is really given, and if no text can be found for it, it does not belong in the pulpit. "The text," writes Hüffel (*Wesen und Beruf des ev.- christlichen Geistlichen*, 4th ed., p. 312), "should not merely cause, but it should be the sole basic thought of the preacher, so that he does not speak from himself, but that the text speaks through the preacher. Furthermore, to use the text properly does not mean to bring every part and every subdivision of the sermon into a certain agreement with the text, so that one basically preaches oneself, but uses the text to testify to the truth. This error often afflicts even the better preachers, because they have not yet learned to renounce their own wisdom with respect to the text. Finally, to use the text properly does not mean either to pass over the main moments of the text or to bring out of the text more than it really contains. The first error arises easily in longer texts and in the pericopes; the second error develops when one plays with thoughts and words and does not actually make anything significant moments into something essential." - How many a sermon lacks real textual interpretation! If it is closed with the Amen, one has heard a great deal about the text, a great deal that is not at all in the text, but very little or nothing at all from the text. Of preachers of this kind Spurgeon said crudely but truly: "Some brethren are finished with the text as soon as they have read it aloud. After they have done all honor to this particular passage by reading it, they do not see why they should dwell on it any longer.

They take off their hats, so to speak, to this passage of Scripture and then go on to seek out fresh climes and new pastures. Why do these people take a text at all? Why do they impose this constraint on their glorious freedom? Why do they make the scripture the mounting block by means of which they swing themselves on their unbridled Pegasus? Truly, the inspired Word of God has not been given to bootstraps, by means of which a babblers is to put on his seven-league boots, in which he leaps from the South Pole to the North Pole!" This was certainly not Luther's way, but his sermons confirm his words: "I take care in my sermons that I take a saying for myself, I stick to it; and that I thus show it to the people and cross it out, so that they can say: that is what the sermon has been about." (Cf. Quenstedt in Homil. Mag., B. 2, p. 311.) Only through the right interpretation and use of the text do the sermons receive the doctrinal content which makes them truly edible and nourishing for the listeners, real bread is presented in them which satisfies them; without this they easily become clouds without rain, at which the listeners pine away with thirst, even if they pass over their heads as in a storm.

The interpretation of the text is twofold. One, the historical-grammatical, or philological, has the task of determining the logical meaning of the words, the other, the theological, of developing the things contained in the words. It is self-evident that there cannot be a theological interpretation without the philological one, but rather that the latter is based on it, but also that the purely philological interpretation, as followed by almost all recent exegetes in their commentaries, is not sufficient for the sermon, and in fact does not belong in the pulpit at all. The purpose of preaching is edification, and this can never be achieved by dry, boring exegesis that is unfruitful for the edification of the listeners. For the sermon, we need a truly Lutheran interpretation, i.e., one that, like Luther's, not only develops the pure doctrine in all things, but also develops it and makes it understandable to the listeners. One only has to compare Luther's commentaries with those of the newer, scientific exegetes, such as Meyer, Weiß, etc. With the latter, there is almost exclusively a discussion of the language, the individual words and particles, a citing of versions and interpretations of others and a refutation of the same, often only a bickering about opinions that is as tiring as it is unfruitful; with Luther, there is no quibbling over words, but what a wealth of theological matters, of doctrines and useful applications. He did not produce "new darknesses and frogs and gnats" in his commentaries, but because in his heart this one article, the faith in Christ, reigned, from him, through him and to him all his

Luther's theological thinking flowed day and night, as he himself confessed in his preface to the second edition of the Commentary on the Epistle to the Galatians, so everything in them is instructive and comforting, fresh and lively, he has brought to light in them from the shaft of the divine word a wealth of theological material that is not to be found in any other commentaries. Therefore, whoever wants to have a model of theological interpretation, should take Luther's commentaries before him, study them, practice in them, educate himself with them, and he will not lack the right material for the content of his sermons.

Now the question arises: which text must the interpretation be based on? The answer is: the text of Luther's translation. The text of the revised Bible published in our time cannot be taken into consideration at all, because we do not want to and cannot unjustly rob our Lutheran Christian people, our Lutheran congregations, of Luther's unsurpassable translation and offer them a bad one instead. Since our Lutheran Bible is in exclusive use everywhere in our congregations, schools and families and, God willing, should remain so, the preacher must also base his interpretation on it. If he is familiar with the basic text, then he consults it diligently in his study room, uses exegesis bibles, such as the Weimarer and Hirschberger, which in many places give a more literal translation, as well as commentaries, but he is careful not to deviate from the wording of Luther's translation in the sermon or even to try to improve it before the congregation. He will not do better than Luther did, and with his arrogance will only cause mischief. It will probably remain for all times with the statement of the grammarian Clajus: "I am absolutely convinced that the Holy Spirit, who spoke Hebrew through Moses and the other prophets, and Greek through the apostles, has also spoken good German through his chosen instrument Luther. Those who believe themselves called upon to improve Luther's translation, "may (to speak with Palmer) conscientiously examine beforehand in each individual case whether the better thing they want to give is also in truth the better thing; whether something that is itself still undetermined does not already seem all too certain to them; whether their own translation of a passage does not perhaps seem to them to be especially comfortable and correct because it is their own, whether they do not in general place far too great a value on a discovery that they have made.... The people know no other word of God than their Bible; the distinction between the basic text and the translation is completely foreign to them; if now the preacher, even if it were in the best opinion, would make the existing trust of the congregation in their German Bible waver, then he would not have withdrawn this trust from Luther, but from the Bible itself." And with Claus Harms:

"One deprives the people of much if one takes away their faith in the correctness of the translation and teaches them to say: If this is not correct and this is not correct and this is not correct, then everything is wrong. Above the individual deficiencies, one should not forget that Luther's translation is in itself an excellent interpretation of the Bible.

Note 3.

The interpretation or explanation of the text must, first of all, be precise, in such a way that it grasps those concepts which the Holy Spirit has clothed in the words of the text and expresses them in a suitable and generally understandable manner. The logical meaning, intended by the Holy Spirit, must be explored and explained. "The text," writes Hüffel, "must be understood exegetically correctly. But it will only be understood and treated in the sense in which it was written down, to which understanding we are guided partly by the correct sense of the words, partly by the context, partly by the spirit of Holy Scripture (the surest basis of all biblical hermeneutics in general), and to which treatment our destiny as Protestant clergymen obliges us. As far as the first point is concerned, namely the correct understanding, this is the work of science, especially of exegesis; but as far as the last point is concerned, namely the appropriate treatment of the text, we must add the following. It may be acceptable to some exegetes, who, according to their spirit, are completely outside the Church and the Christian life, (?) if they twist biblical passages with cunning art in order to bring out the meaning that pleases them; but to the man who teaches in the name and on behalf of the Church, who has been solemnly bound to reproduce the pure, unconsecrated teaching of the Gospel, such falsehood can never be permitted."

Secondly, the explanation must be clear, for an unclear, dark explanation is no explanation at all; thirdly, it must be thorough, so that the true meaning of the Holy Spirit is convincingly presented to the listeners, especially in dark and difficult passages. But this thoroughness must not be carried too far. The explanation must not go too far, nor must it be so subtle that the preacher forgets the main point and leads the listeners to all kinds of side issues. "Whoever wants to teach and comfort with fruit and benefit," says Luther, "should look at the main thing he wants to say about? Finally, the explanation should be done in such a way that the right order is maintained; "it must namely," as Rambach expresses it, "be arranged according to the guidance of an exact logical analysis, which is, as it were, the thread to which one must adhere in the explanation of the text."

Note 4.

The final purpose of all text explanation must always be the edification of the listeners. If every Christian in his whole conduct according to Rom. 14, 19 (Therefore let us strive after that which serves for the betterment [τα της *ὁΜομης*-edification] among ourselves) the edification

How much more so the preacher in the most important of his official duties, the sermon. As a co-worker in the building of God, 1 Corinth. 3, 9, as a wise master builder (*ὡς σοφός ἀρχιτέκτων*) v. 10, it is his proper task to build up the body of Christ on his part (*sla ὁιχοδομῆν του σώματος του Χριστου*), Eph. 4, 12, i.e., to promote the saving work of God within the Christian community in the individual as well as in the whole. Therefore, whatever is obstructive to this purpose must be omitted. Therefore Hüffel says: "What is most important in all these rules, however, can only be found if the use of the text... is truly edifying and practical. What is the use of all homiletic arts if the mind is not enlightened, the heart not stirred, and the will not improved? We admire many a homiletic product, but when we look at it more closely, it is only foam and empty verbiage; the reviewers give praise to the ingenuity of the invention, the strict logical order and the successful execution, but the congregation thirsting for salvation has gone away empty-handed. The main thing is and always will be the practical moment in the treatment of the texts, and if you do not work in the true Christian sense, then spare your arts." Yes: "if we are not instructive preachers and do not give real nourishment to the congregation, we may do great things in pleasing poetry and do splendidly in the petty trade of second-hand bubbles, but we will then resemble the old emperor Nero, who preached while Rome burned, and who sent ships to Alexandria to fetch sand for the stage, while the people died for lack of grain.... It is truly much better to offer the people masses of unprepared truths in raw material, like pieces of meat with bones and everything else on it, than to present to them on a china plate, with polite bow and delicate hand, a delicious piece of garnish, decorated with the parsley of poetry and seasoned with the sauce of ornamentation." (Spurgeon.)

Let us go into this important point in more detail by trying to answer the question: by what means is this edification of the church really achieved? The answer is: through the Word of God. There is no other means, for the Lord has not given His church any other. God's Word and only God's Word must be taught and preached in order to edify. In particular, however, the

Edification achieved through enlightenment of the mind, movement of the heart and determination of the will.

First, then, by the enlightenment of the mind, and that by means of knowledge (*γνωσιν*), for every sermon must first aim at this, to promote the knowledge of the listeners. That is why Paul prays in Phil. 1, 9, that the love of the Philippians "will abound more and more in all knowledge and experience", that the Colossians will be filled "with the knowledge of His will", Cap. 1, 9, and grow "in the knowledge of God" v. 11; because only the truth of the divine word, which is really and clearly recognized, can produce lasting effects. Sermons that lack positive doctrinal content, that only assail the emotions, can only cause excitement that quickly fades away, but can never edify. But the richer our love is in knowledge, the more conscious, pure, effective and constant it is; the more we know God according to His will and His works, the richer this knowledge is in scope, depth and clarity, the stronger, livelier and more active our faith and our love will be. "Only to clearly conceived ideas," says Hüffel, "a deep feeling attaches itself like a living striving, and if one wanted to answer us: those feelings that are deepest often have no clearly recognized object at all, this is not true; the object itself is recognized, but admittedly not yet brought into a complete logical concept." Thus: without true cognition there is no enlightenment of the understanding. The Christian knowledge in question here has for its content the truth revealed in God's Word, the salvation of God (Cf. Luc. 1, 77 *δοῦναι γνωσιν σωτηρίας τῷ λαῷ*). Therefore Luther: "This is the right knowledge, if you believe and know that God and Christ is your God and your Christ, which the devil and the false Christians cannot believe. Thus knowledge is nothing other than righteous Christian faith. For if you know God and Christ in this way, you will also rely on Him with all your heart and trust Him in fortune and misfortune, in life and death" (IX, 837). And in another place: "The Christian knowledge of God is this: when I hear that the human race has fallen so deeply into sin that no one can keep the commandments of God, nor will anyone keep them; that we must condemn ourselves from God's righteous judgment unless the Son of God comes and takes on human nature and takes us upon his neck and drowns our sins in his blood, so that whoever believes in him may be saved. No human reason knows anything about this, nor is there a word about it in all the books of lawyers and wise men, not even in the Law of Moses. - The other knowledge of God comes from the gospel. As all the world by nature is an abomination in the sight of God, and is eternally condemned under the wrath of God and the devil.

The Son of God, who is in the arms of the Father, became man, died, and rose again from the dead, and put away sin, death, and the devil. This is the right and thorough knowledge, way and thought of God, which is called the knowledge of grace and truth, the evangelical knowledge of God" (VII, 1621). See also the words in the explanation of the 3rd article: "The Holy Spirit has called me through the gospel, enlightened me with His gifts." If this knowledge, as Luther says, comes from the Gospel, then the sermons must above all be doctrinal sermons; in them certain doctrines of the Word of God must be treated as clearly and comprehensibly as possible and brought to the understanding of the listener. Above all, the fundamental doctrines of the Christian faith: the doctrine of God, of Christ, of redemption, reconciliation, justification, of the means of grace, of sin, repentance, faith, etc.; the doctrine of sanctification, in short: the doctrine of faith and morals must be treated in detail in all its parts. In this way, the congregations are promoted in their knowledge, and the right growth in it takes place, for which, of course, proofs and reasons must be given, above all from God's Word. More details about this will be found in the 6th and 7th paragraphs. Concerning the promotion of knowledge, we also refer to a word of Reinhard in his "Confessions" p. 145 f.; it reads:

"First of all, I would like to point out that teaching and instruction have always been regarded, and rightly so, as one of the main purposes of preaching, and for this reason preachers have been called teachers of the gospel. Whoever wants to banish instruction from the pulpit and to have everything reduced to awakening and stirring, robs the office of preaching of a large part of its usefulness, especially with the large crowd, which lacks almost all opportunity to correct and expand its knowledge of religion, if it is not in the church and further guided by the preacher. Then I have to deny that the religious feeling can be awakened in a wholesome way and a fruitful emotion and uplifting can be produced, if one does not want to take the way through the mind to the heart, if one does not want to start everywhere from convincing instruction. One will not want to stir by appealing to the imagination and trying to inflame it; in this way one would ignite nothing but a wild fire, which would bring no benefit to true piety, but could certainly harm it. If a pious emotion is to be wholesome and ameliorating, and an elevation of the spirit sensible and fruitful, it must be based on wholesome truths that have been vividly imagined and felt.

arousing, moving and inspiring lecture is not even conceivable without teachings that prepare and cause the movements of the heart."

In explaining the text, however, all criticisms, all disputes about different readings of the text, all rambling narratives of ancient usages, etc., to which the text may refer, must be carefully avoided, for they do not promote edification but rather hinder it. It is indeed bad when a preacher wastes time convincing his listeners that the end of the Lord's Prayer is probably not authentic, but that the passage 1 John 5:7 is genuine despite all denials, and so on. But it is a sacrilege if he tries to prove, with all his ingenuity and erudition, that this and that which is reported in Scripture did not happen in a miraculous but in a very natural way, or that Scripture contains something erroneous in this and that point. As if it were of such great importance to enlighten the listeners about what the scholars argue about and cannot agree on, even disagree with each other. People who have been bought with the blood of Christ have come to be instructed about the way to salvation, those who have been challenged have come to get new weapons for their fight, the desolate have come to thirst for the water of life, the weak have come to be strengthened, but the servant of Christ (?), to whom the command to preach the Gospel has become, makes for them, as much as there is in him, the rocky ground on which they stand, a sandy ground disappearing under their feet, and wants to satisfy the hungry with the chaff of scholars' stuff instead of the living bread from heaven. Beautiful shepherds, who lead the herd entrusted to them into the stubble fields of the falsely famous science and into the desert of their doubts, instead of pasturing them on the green pastures of the gospel!

§ 2.

The interpreter does well if he first summarizes the basic idea of the text in a main sentence and then points out the secondary ideas that are found in the text in a proper order.

Note 1.

When interpreting or explaining the text, the most important thing is to be completely clear about the basic idea, i.e. what the text is actually about. If this does not succeed, the interpretation can only be a mistaken one. Finding this basic idea is difficult in many texts, e.g. in the epistle on Sonnt. Quinq. (1 Corinth. 13) and the parables of the Lord. Take the

Gospel on the 9th Sunday of Trinity. (Luc. 16, 1-9, about the unjust steward). This gospel is without a doubt one of the most difficult texts to treat. The basic idea of this gospel is the doctrine of the right use of earthly goods, as the Lord reveals with the closing words: "And I say unto you, make friends with the unrighteous mammon," etc. The Lord obviously borrows from this gospel, but it is not the same. For the Lord evidently borrows an example from this sinful world, which deals so unjustly and faithlessly with earthly goods, in order to use the same as an analogue for his kingdom; he wants to teach us that as the children of this world do with mammon, so the children of light, the Christians, should also do in a good and higher sense. So Luther also gives this as the basic idea when he says in the first sermon on this Gospel: "Therefore the teaching of today's Gospel is primarily that one should not be stingy, but should use the good rightly and make friends with it, which God has bestowed." The main sentence, in which this basic idea is summarized, would thus read: 'We Christians should make right use of earthly goods.' From this basic idea, however, secondary ideas arise of their own accord, such as are clearly present in this simile, e.g., what dangers the first step on an evil path entails; for the unfaithfulness of the steward led to the open betrayal of his master, to his removal from office, and so on.

Rambach gives the following examples: Rom. 8, 13: 'If you live according to the flesh, you will die; but if you die through the spirit of the flesh, you will live,' Here is the main idea: Paul shows) the different outcome of the walk according to the spirit and according to the flesh. From this the theme can be formed: "The different outcome of the walk of men"; 1. the outcome of the walk according to the flesh; 2. the outcome of the walk according to the spirit. In the first part there are two secondary thoughts; the first is: justified souls shall kill the business of the flesh; the other is: he who kills them shall live.

Rom. 2, 4. 5: Do you despise the riches of His goodness, patience and longsuffering? Do you not know that God's goodness leads you to repentance? But you, according to your hardened and impenitent heart, heap wrath upon yourself for the day of wrath and the revelation of God's righteous judgment.' Here is the main idea: the contempt of God's goodness draws God's wrath after it ; and so the subject would be : "The sorrowful consequence of God's goodness despised." (Better: What terrible consequences the contempt of God's goodness entails). The secondary ideas given here would be the following in the first part of the saying: a) In God there is a wealth of goodness; b) This wealth of goodness is bestowed on the sinner for the purpose of making him repent.

c) but the sinner does not consider this purpose, which is why he despises it d). In the second part there are the secondary thoughts: a) The heart of the one who despises the goodness of God offered to him becomes more and more hardened; b) thereby he accumulates a treasure of anger, and c) this treasure, revealed on the day of judgment, will be poured out on him.

Such a decomposition or dissection of the content is, of course, only possible with shorter texts; with longer ones, it would lead too far. In the case of the former, however, it is highly recommended for full comprehension, especially if they are to be treated analytically and for the most exhaustive treatment possible.

§ 3.

Since every statement consists of a subject and a predicate, every part of it that is somehow unclear must be explained as far as understanding requires.

Note 1.

What is demanded in this paragraph seems to be so self-evident that any further reference to it could appear to be completely superfluous. And yet this is not the case; for in how many sermons, especially of the beginners, is this lacking in one way or the other; in one way, by not explaining things, concepts, etc., which are in themselves obscure or not known to the common man, but are assumed to be clear or known, or are not sufficiently explained; in the other way, by giving explanations about generally known subjects that are far too lengthy, whereby the sermon then not only goes unnecessarily into length and breadth and detracts from the subject, but also loses interest for the listener. Even a man like Reinhard is guilty of this latter error in his "Confessions," p. 153, when he writes: "The same remark applies to the first part of the seventh sermon of the cited volume (from 1799); for what is the use of the extensive explanations about nature, the genres and the origin of pious feelings? Since everyone knows what is to be understood by pious feelings in general, could not the most necessary be said briefly in a few periods? In the eleventh sermon of the second volume, the explanation of how God designates the inner value of creatures by external characteristics is likewise much too circumstantial and school-like, and one will soon feel, when reading it, that all this, without prejudice to thoroughness, could have been said much more naturally and briefly." This shows how necessary a hint regarding the explanations on both sides is.

Explanations can be taken in a broader and narrower sense. In the broader sense, they have to do with such things of Christian knowledge, with important "doctrines of faith and morals", which are either completely unknown to the audience, or are only partially or insufficiently known, and to bring them to full understanding through generally understandable presentation and description. This is absolutely necessary, so that the listeners are promoted in the knowledge. The explanations in the narrower sense are given by developing and explaining difficult concepts, which is also absolutely necessary for the growth of the community in knowledge. But these explanations are seldom given in the form of definitions, which are not explanations for the common man, because they remain incomprehensible to him, but in the form of paraphrases and explanations, through parables and images. The holy scripture itself, especially the Old Testament, gives an inexhaustible abundance of examples. - For a better understanding we add two exemplary explanations by Dr. Walther from his Epistel-Postille:

"What, then, is daily renewal? It is the continuation of the work of grace which the Holy Spirit has begun in a soul in justification by faith. It is the heartfelt diligence of a believing Christian to daily put off more and more the old man, that is, to get rid more and more of all error and to weaken more and more the sin in him, to curb it and to put it to death. It is the daily earnest effort of a child of God to put on more and more the new man, that is, to grow in all doctrine and knowledge and spiritual wisdom and experience, and to become more and more like the image of Jesus Christ in thought, word, deed and work, and to be transfigured into it.

This daily renewal of the Christian happens in this life still in great weakness, because also the born-again Christians have to fight with a still great corruption in themselves; but they fight against it and do not let it rule in them. Faithless people and hypocritical hearts also say that they are trying to become better and more godly every day, but they still let sin rule over them. Such a miserable hypocritical pretense is not the daily renewal of true Christians. When they wake up in the morning, this is really their first serious and heartfelt concern, which they present to God in prayer: "Oh, I wish I could be completely faithful today! This concern accompanies them to their work, this concern accompanies them to company and to solitude; and when evening comes, they look back on the day that has passed, with a broken heart they ask God to forgive all their faults, and sigh and plead for mercy and forgiveness through Christ, until they are comforted and can give themselves over to rest. There are enough

Hypocrites who console themselves with the fact that they once had living experiences of divine grace, although they now pursue godliness with a dead heart like a trade; with true Christians Jesus Christ, the sun of righteousness, has not only once risen in the heart, nor has it completely set in it again, but shines daily in their souls with its heavenly, shining and warming rays. True Christians not only have daily new experiences of their sin, but also daily new experiences of the kindness of God and the power of His grace. Every day they repent anew, love anew, fight and overcome anew."

"Send yourselves into the time!" With this the holy apostle calls to you: O souls, when you hear God's voice in your heart, when God's word once proves its power to you, when you learn from it that it is not right with you, when it awakens your conscience that you feel your sins, and recognize with unrest of your heart that you do not yet have a gracious God in heaven; and if now, through the action of the Holy Spirit, a secret groaning and longing arises in you for grace, for mercy, for help for your souls, for deliverance from sin and for eternal bliss: oh, then send you, send you in time; then it is said: Today, today, when you hear God's voice, do not harden your hearts; then wait for no other convenient time, then the convenient time has come, seize it then, throw yourselves before God with your sorrow without hesitation, confess your sin to him and seize the grace offered to you in Christ in the Gospel, then the matter is done. But then only deal faithfully with the little spark of faith now kindled in your heart, remain in the use of the word and in the practice of prayer, and your now weak faith will soon become stronger and stronger, and nothing will be able to snatch you out of the hands of your merciful God.

Yes, yes, my dears, that is to send oneself right into the time, that is to seize the opportune time; when one recognizes one's misery from God's word, then immediately humble oneself, and immediately seek grace and accept grace; when God once knocks, immediately open to him; when God calls in the heart, immediately listen and follow. Oh, it is a great mercy when one is once found by God's word, recognizes his misery with restlessness of heart and asks for mercy! These are hours of gracious visitations of the Lord, who wants to bring our souls around and save them from all their ruin."

Note 2.

Before we go into the details, let us take a look at the comprehensive suggestions that Reinhard makes for the treatment of historical texts in his

"Confessions," p. 117 f., should be taken into account. Reinhard writes: "In a historical text, in my opinion, everything depends on the fact that one puts oneself completely on the scene of the story, visualizes the events with all their circumstances as vividly as possible, and lets everything happen in front of one's eyes. Therefore, one must consider each story in its connection with the preceding and following events; one must imagine the time and place where everything happened as precisely as possible; one must investigate the causes and inducements that each fact had; one must remember the simultaneous events and successes that are either connected with what one has before one, or give it light; one must finally, as the laws of correct historical interpretation require, understand everything in the spirit and sense of the time in which the narrated fact belongs.

If one now, after these general preparations, directs one's attention to the acting persons, one looks at the opinions, attitudes, desires and needs which they express; one observes the manners and the character which they reveal; one searches for the impressions and consequences which every word, every utterance, every step of the acting persons produces; one finally surveys the effect which such a success has had, in general and as a whole: then it is almost impossible that one should not come up with something which deserves further consideration and elaboration. (Cf. Cap. 3, Z 3, p. 44ff.).

Now, in explaining the subject, consider the following in detail:

If the subject is a thing, and indeed a thing known in itself and often occurring in life, e.g., house, bread, water, sun, etc., then of course an explanation of it is not to be given first: House, bread, water, sun, etc., it goes without saying that an explanation of it is not necessary, as happened around the middle of the 18th century, when the mathematical method of demonstration of the philosopher Wolf in Halle was transferred to theology, and the people heard countless definitions from the pulpits, e.g. about the saying Matth. 8, 1 (But when Jefus came down from the mountain, the people followed him): A mountain is such an exalted place, etc.; going is as much as, etc.; a people is a certain multitude of people, etc. As if the people had not known what a people, a mountain, walking, etc. was! It is different, of course, when the thing is unknown and needs an explanation from old, no longer known customs. E.g. Jos. 17, 16. 18 (iron chariots for all Cananites). Here, however, the explanation must be given that these iron chariots were war chariots, which were either made entirely of

Iron consisted, or strongly with iron were shod, or certain with sickles (and scythes) were occupied. (Cf. Winer Reallex. 2, 771.) Without this explanation, the passage would remain incomprehensible.

(2) If the subject is a person, not everything that can be said about that person may be said, but only as much as relates to the predicate, which is usually easy to discern from the wording of the subject. Where would it lead, for example, if someone, after Gal. 3:13, dealt with the topic: "Redemption through Christ from the curse of the law," and then wanted to deal with the whole article about Christ, His person, His threefold ministry, and His status. The wording of the subject shows him that he only has to include in the article that part of Christ's person that relates to the predicate: "he has redeemed us," namely, that a God-human person was required for this, who according to human nature could be placed under the law and take its curse upon himself, but according to divine nature was able to bear the curse and transform it into a blessing.

If the subject is a place, the location of the place must be described briefly from ancient geography, without all prolixity. For example, if it is about the saying Matth. 11, 23 (And you Capernaum, who are exalted to heaven, you will be pushed down to hell), the subject Capernaum is to be briefly noted that it was a city in Galilee, which was located at the Jordan near the Sea of Galilee at the borders of Zebulun and Naphtali, that the Lord had made it "His city" (Matth. 4, 13; 9, 1), performed more miracles there than in any other place and thereby raised it up to heaven.

If the subject is a time, it must be explained from the chronology. E.g. Dan. 9, 24-27 (Seventy weeks are appointed for your people and for your holy city, etc.). Here no ordinary but yearly weeks (each week is seven years) are to be understood, so that therefore the 70 weeks cover 490 years. These 70 weeks began with the 20th year of Artaxerxis Longomannus and were over with the 4th year after the death of Christ, because in the middle of the last week prophesies Daniel, Christ will be cut off from the land of the living. (Cf. Luther E. A., B. 32, p. 19S f., and B. 29, p. 70 ff.).

If the subject is an action, its true nature is to be described. E.g. Ecclesiastes 3, 4 (Dancing has its time). Here dancing is the subject. What kind of dancing is meant? Not the French, worldly dance, but a jumping and leaping for joy, through which the joyfulness of the heart manifests itself outwardly.

Thus "David danced before the Lord with all his might," 2 Sam. 2:14, 16; cf. Jer. 31:4; Luc. 7:32.

If the subject is a theological concept, be it from the doctrine of faith or morals, then a short but clear description is to be given; but only no metaphysical definition with indication of the genus, the specific difference, the material, formal cause, and so on. Reinhard rightly remarks, "that one makes all main concepts clear by definitions when working out a sermon, is indeed necessary; otherwise one is not powerful of one's material and cannot speak with the necessary definiteness. But this logical preliminary work does not belong in the sermon itself, where everything must be presented with comprehensible clarity without pedantic dissection." Definitions do not belong in the pulpit at all, except perhaps for a few exceptions, but paraphrases are to be given in their place. E.G.: The word Joh. 8, 32 is to be explained: "The truth will make you free." Here the subject '-truth' needs an explanation in order to be understood, but only not by definition, but by paraphrase: "This truth, which they were to know, stood before them in visible and tangible form, in Christ Himself, as He says of Himself in another place: 'I am the way, the truth, and the life.'" Christ himself is the truth and his word, which he proclaimed and which we have in the holy Scriptures. The gospel which Christ, the King of truth brought down from heaven, that is the eternal and saving truth." (Luther: The Truth is Nothing Other Than the Gospel of Christ Jesus, VIII, p. 901.)

(7) If the subject is expressed in figurative terms, one must seek out the similarity between the thing signified and the thing signifying it, i.e., search for the characteristics inherent in the object used as a picture, and wisely apply them to the thing signified. As an example, consider the words of the Baptist John 1:29: "Behold, the Lamb of God, which bareth the sin of the world." In this saying the subject 'Lamb of God' is given in figurative expression; 'Lamb' is the signifying, Christ the signified object. What similarity is there between a natural lamb and Christ? I find out when I look for the characteristics of a lamb. These are that 1. the lamb is patient and innocent, or a gentle animal. It does no harm to anyone, but suffers everything patiently and allows itself to be taken without screaming and resisting; 2. that it proves to be very useful by giving everything it has, wool, milk, etc., to people for clothing and food; 3. that it is an obedient animal which

willingly governed by the rod and voice of his Lord. These qualities are found in Christ and are spoken of in the holy scriptures. The first in the well-known passage Is. 53, 7. 9; the second Matth. 20, 28; the third Phil. 2, 8. In this way the image becomes vivid and fully understandable to the listener. (Cf. Luther's words, B. 39, p. 69: "But one cannot understand this comforting and lovely picture any better, unless one goes into the creature... and learns diligently from it what the nature and quality of a natural sheep is..... Whoever pays attention to this will not only easily understand this and other parables in Scripture about the shepherd and the sheep, but they will also be sweet and comforting to him beyond measure" etc.).

Note 3.

The predicate must be explained more thoroughly than the subject, as the nature of the predicate demands it of itself. Let us take as an example the word Joh. 8, 32: "You will know the truth, and the truth will make you free." The explanation of the predicate: The explanation of the predicate 'will make you free' must show from what the truth makes us free, namely from sin, death, the devil, hell and all evil, how it makes us free from these enemies and evils, what a glorious freedom this is, etc., as Luther briefly indicates in the words: "This is the freedom of the disciples of Christ who keep his word, that they themselves may be free and safe from the devil, from sin, from death and from all evil. This may be and be called liberty, being sure and certain of eternal blessedness, having here and there a good cheerful conscience; this may be and be called a noble, highborn, rich, and great lord." (B. 52, p. 356.) - In particular, note the following.

If the predicate is expressed in actual words, it must be made clear, as Rambach says, "from the part of the teaching from which it is taken. E.G.: 1. Joh. 4, 16: God is love, the word love must be explained from moral theology. Joh. 4, 24: God is a spirit, the word spirit must be explained from pneumatology, but the explanation must be arranged in such a way that it is also comprehensible to unlearned listeners; because the pulpit is not the place where one should subtly philosophize about the nature of the spirit.

(2) If the predicate is expressed in figurative words, the explanation must be done in the same way as for a figuratively expressed subject, i.e., the similarity must be sought. For example, the word of the Lord John 15:1, "I am a true vine." is to be explained in such a way that the essential characteristics of the vine are shown and demonstrated in Christ as a spiritual vine. Luther gives the essential characteristics of the

Vine and at the same time its application to Christ in the words: "This is a very comforting image and a fine, lovely prosopopeia (representation of something impersonal as a person), so that it represents to the eyes, not a useless, unfruitful tree, but the dear vine, which may not be delicious to look at, but still bears much fruit and gives the sweetest, sweetest juice; And he interprets all the suffering that shall befall both him and them, that it is nothing else than the diligent work and maintenance that a vinedresser or winegrower does on his vine and vines, so that it may increase well and bear much." (B. 49, p. 251 f.)

Luc. 1, 69 says: "He has raised up among us a horn of salvation." To explain this statement, the meanings of the word "horn" must be looked up. Horn is now 1. in Scripture image of power and strength, e.g. Ezek. 34, 21; Mich. 4, 13; Jer. 48, 25; 2. it is a symbol of majesty and glory, Rev. 17, 12; 3. a picture of abundance, because horns were used to store oil and other precious liquids, 1 Sam. 16, 1; 1 Kings 1, 39. Now if Christ is called a horn of salvation here and Rev. 5, 6 is described as a lamb with seven horns, we recognize that 1. great power and strength; 2. majesty and glory (Matth. 25, 31); 3. a great abundance of gifts of grace (Joh. 1, 16; Eph. 4, 10, 11; Ps. 68, 19) are attributed to Him.

If both subject and predicate are expressed figuratively, then all the more care and caution is needed to make the explanation quite clear. For example, when the apostle Rom. 6, 6 writes: 'our old man is crucified together with Christ'. In this statement, subject (our old man) and predicate (crucified) are figurative. The old man is the original sinful corruption that came into human nature through the fall of Adam. "The old man," says Luther, "is called not only the body, or the gross sinful works which the body commits with the outward five senses, but the whole tree with all its fruit, that is, the whole man as he was born of Adam, with body and soul, will, reason and understanding, which is still in unbelief, contempt of God and disobedience, both inwardly and outwardly. He is not called old because of his years; for he may well be a fresh, strong, young man without faith and spirit, who does not respect God, is stingy and pompous ... but because he is still unconverted and has not become anything else at all, except as he came in sin from Adam. This is both a child of one day, and a man of eighty years." (XII, p. 1008.) - The predicate contains a twofold: 1. Christ is crucified; 2. our

The old man is crucified with Christ. Between the crucifixion of Christ and that of the old man there is the following similarity: a) As a crucified man is deprived of all freedom, so also original sin is deprived of its dominion and freedom in this crucifixion; b) As a crucified man is publicly presented to others in disgust, so also the old man is to be detested and all fellowship with him is to be avoided; c) As a crucified man still lives for a time, but slowly dies, so also the old man remains in the Christian, but he must be brought more and more to die. (Cf. Luther op. cit.)

§ Since additions are often attached to the subject or predicate, their explanation must also be diligently considered.

Annotation.

If, as is often the case, there are additions in a statement, then one must first be clear about what they belong to. Thus, in the statement of the apostle 2 Corinth. 7, 10: "Divine sorrow worketh repentance unto salvation, which no man repenteth of" (~ γάρ κατὰ θεόν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται) the question arises, whether the addition ἀμεταμέλητον-unrepentant, belonged to μετάνοιαν, repentance, change of mind, or to σωτηρίαν, blessedness. Luther took this addition to belong, and therefore translated it, "a repentance which no one repents," i.e., the divine sorrow works an unrepented repentance. Then in this saying there would be an antanaklasis, i.e.: a repetition of the same word in the opposite meaning. Meanwhile the very position of ἀμεταμέλητον after σωτηρίαν shows that it is to be drawn to this latter word, thus to be translated: 'The divine sadness works a repentance to unrepentant blessedness' i.e.: this divine sadness works a repentance or penitence to a blessedness which is not subject to repentance.

Rom. 1, 17 Paul writes: "The righteous will live by his faith" (οὗτος δὲ δίκαιος ἐκ πίστεως ζήσεται). The addition, from faith (ἐκ πίστεως) could in itself be drawn both to the subject, 'the righteous,' and to the predicate, 'shall live.' In the former case it would read: 'the righteous by faith shall live'; in the latter: "the righteous will live by faith". The context, however, decides the relation to the predicate, as Luther translated: "the righteous will live by faith".

In some cases it is not possible to determine with absolute certainty whether the addition belongs to the subject or predicate. For example, when it says Luc. 11, 17

is: "one house falls over the other" (χαίρεις? ἢ "1 οἶχον πίπτει), the addition is understood by some as belonging to the subject, by others as belonging to the predicate. Thus Rambach remarks on this passage: "Here the question arises: where does the addition belong? Luther has related it to the predicate and gives it: Luther refers it to the predicate and gives it as 'one house falling over another'; but the addition is rather to be referred to the subject, in this way: "A house that rebels against a house falls away," i.e., if a family suffers from internal disunity, it cannot exist. That it must be explained in this way is indicated by Marc. 3, 25: 'and if a house is at odds with itself among itself, it cannot stand.'" We cannot agree with this view of Rambach. For even if the same statement is found in both passages, the idea is different, as it is expressed in Luther's translation. Luther has quite rightly taken the addition literally: "house falls on house" to refer to the predicate in the sense: a collapsing building falls on the one next to it and thus also brings it down.

The purpose of these additions, however, is to get to know the subject or the predicate more closely, depending on its nature; namely, either to distinguish the subject and predicate from others, or to put the excellence or finally the reprehensibility of the thing in question in the light. A few examples will make this clear. 2 Corinth. 4, 4 we read: "In whom the god of this world has blinded the minds of unbelievers," etc. Here the subject 'God' has the addition: 'of this world' and is distinguished from the true God by the same. - Phil. 4, 7 says: "The peace of God, which is higher than all reason" etc. The addition 'of God' describes this peace as one that God Himself gives and distinguishes it from the peace of the world. - Rom. 10, 3 the apostle writes: "They (the Jews) do not recognize the righteousness that is before God." (*αγνοοῦνται γὰρ τὴν τοῦ θεοῦ δικαιοσύνην* = for they do not recognize the righteousness of God), and distinguishes by the addition .of God' the 'righteousness' predicated here from the human. The latter, which men themselves strive to establish, is void and therefore reprehensible before God; the latter is wrought by God himself and is valid before him, as Luther, explaining immediately, translated it.

When John the Baptist, Joh. 1, 29, says: "Behold, this is the Lamb of God", the addition of "God" not only distinguishes the subject "Lamb" from the paschal lamb of the Old Testament, but also indicates its excellence, which consists in the fact that it is the sacrificial lamb which, according to God's eternal counsel, takes the sin of the world, i.e. the burden of sin and the punishment of sin of the whole world, upon itself, suffers and atones for it, and thereby frees the world from it.

redeemed; the Lamb of God in the most actual and highest sense. - Revel. 12:9 we read: "And there was cast out the great dragon, that old serpent, which is called the devil, and Satan, which deceiveth the whole world." In this saying we find four different designations of the adversary of Christ and His Church: "the great dragon," "the old serpent," "the devil," and "Satanas," by which the nature and efficacy of this enemy is described as fully as possible. The first designation "the great dragon" serves to denote the great power and cruelty of the enemy, Ezek. 29, 3; Jer. 51, 34; the second, in view of Gen. 3, 1-5, 2 Corinth. 11, 3, points to the great cunning (Luther: "Great power and much cunning is his cruel armor," etc.); the third and fourth denote the fierce enmity with which he is filled against the faithful. For -devil', actually the evader, he is called as the accuser of the believers, Zech. 3, 1; Rev. 12, 10; 'Satan', the adversary, i.e.: the one who "deceives the whole world", Matth. 4, 10; Rev. 20, 3. 8. 10, and incites them to fight against the kingdom of God. These four additions therefore represent the adversary in his detestable form.

Rambach still remarks concerning these additions: "To the additions also belong the epithets, which are:

- a) Exegetical ones, which explain the nature and character of the thing, e.g. 1 Pet. 1, 18: "Know that you have not been redeemed with perishable silver or gold from your vain walk after the fatherly manner." Here the word 'walk' has two exegetical epithets; it is called 1. a 'vain' walk, because it lacks all true goods, and because it was a corrupt and sinful walk; 2. a walk 'after the fatherly manner', partly in a broader sense, insofar as it is 'propagated' from Adam with original sin, partly in a narrower sense, since the elders of the Jews are understood, but not the pious, but the ungodly, after whose example they judged themselves.
- b) Diacritics, which distinguish one thing that has the same name from another. For example, Joh. 1, 18 Christ is called the "only begotten" Son of God to distinguish Him from the other children of grace. Rom. 12, 1 the worship of the Christians is called a "reasonable worship", in contrast to the unreasonable worship of the pagans and the worship of the Old Testament, which consisted of the slaughter of unreasonable animals.
- c) They can also be exegetical and diacritical at the same time. For example, since Christ is called the "true God" in 1 John 5:20, the epithet "true" 1. is a "true" epithet.

The first is exegetical, a) in a metaphysical sense, because Christ possesses all the attributes that belong to the nature of God; b) in a moral sense, because His teachings, promises and threats are true; 2. a diacritical sense, because He is thereby distinguished both from the lying God of this world and from others who are called gods. 1 Corinthians 8:5, 6.

§ 5.

To fully explain a statement, it is not enough to state the thing denoted by the subject and predicate, but the connection of the subject with the predicate must also be proved.

Annotation.

The statements at all are either affirmative (affirmative), or negative (negative).

In the case of affirmative statements, it must be shown why the predicate is attached to the subject. Let us take the word 1 John 5:12 as an example: "He who has the Son of God has life. Why is it said here that he who has the Son of God has life? What is the connection between the subject ("he who has the Son of God") and the predicate ("he who has life")? The answer is: Such that the predicate is already given with the subject, because the essential, eternal Son of God is life (cf. Jn 1:4: "In Him was life"), is the origin of spiritual and eternal life, Jn 11:25. 26; therefore he who has the Son of God also has eternal life, thinking "such life is in His Son", v. 11. The eternal life, of which the Christian becomes a part through faith, is one with the life that is in Christ. - Rom. 6, 7 Paul writes: "He who has died is justified from sin." We have here in "he who died" the subject, and in "he who is justified from sin" the predicate. Whoever has died' is not, as Rambach says specifically of the death of execution, "Whoever has suffered death for his crimes, which has been dictated to him ex sententia judicis," but rather is to be understood generally of physical death: He who has died (bodily) is justified from sin," i.e., he is actually absolved from sin, inasmuch as he, being dead, no longer serves sin, but is freed from its power by death. Cf. Luther on the passage: "This is said of all the dead. Whoever has died has paid for his sin and is allowed to

He no longer dies because of it, for he no longer does evil works and sins. Thus, when sin in man is killed by the Spirit, and the body also, or the flesh with its sinful lusts, dies and ceases, man is now completely free from sin.

(A. IV, p. 152.) - 2 Thess. 2, 11 we read: "Therefore to them" (namely to those who have not accepted the love of truth, v. 10) "God will send strong errors, so that they will believe the lie. How can it be said of God that he, the holy and righteous, sends powerful errors to the despisers of his word, since these errors are something evil in themselves? To transform the active sending of God into a mere passive allowance on his part, as has been done by many interpreters of older and more recent times, is nothing but a wordless rationalization and a very disrespectful attempt to master and school the Holy Spirit, as if he had not "thoughtfully set his words. No, God sends powerful errors to the despisers of his truth according to his righteous judgment and thereby exercises retribution on the despisers. He punishes sin by sin and thereby proves himself to be the holy and just God. Luther therefore correctly remarks on these words: "God's fierce wrath for the world's ingratitude and contempt of the divine word has been so horribly kindled that because they did not want to accept the dear truth for salvation, they had to believe lies for their eternal damnation. (V. II, P. 531.)

In the case of negative statements, one must show why what is contained in the predicate cannot be stated by the subject, but must necessarily be denied by it. The statement of the apostle Rom. 13, 10 can serve as an example: "Love does no harm to its neighbor. Why is it said of love (Subject) that it does no harm to its neighbor? (Predicate). The reason for this statement lies in the nature of love. For "love," says Luther, "is the head, fountain and common virtue of all virtues. Love feeds, waters, clothes, comforts, asks, solves, helps and saves. What shall we say? Behold, he gives himself with body and life, with goods and honor, with all his strength, within and without, for the need and benefit of his neighbor, both enemy and friend, retaining nothing, lest it serve the other" (E. A. B. 8, p. 65). But if love is of such a nature that it can only do good to its neighbor, it cannot possibly do evil to him, to make him miserable and unhappy, to ruin him.

§ 6.

If emphatic words occur in a statement, or if compound terms are contained in it, then these must also be developed and broken down into their parts.

Note 1.

The emphasis of a word consists in the fact that with the basic thought of the same a secondary thought is connected, by which the word gains a special emphasis or special meaning. If such an emphatic expression or word is found in a statement, it must also be clarified for the sake of its special meaning. Paul used such an emphatic expression in Gal. 3, 13: "But Christ has redeemed us from the curse of the Law" etc. The basic text reads, *Χριστὸς ἡμῶν ἐξηγόρασεν Ἐκ τῆς χατάρας τοῦ νόμου*, i.e., "Christ hath redeemed or ransomed us (as captives were ransomed) from the curse of the law." Instead of the simple word 'deliver,' therefore, the apostle has used the emphatic 'ransomed,' in which there is connected with the fundamental idea of deliverance a secondary idea, by which two things are expressed, namely, 1. the manner of deliverance, which was effected by ransom, in that Christ gave Himself for us (Tit. 2:14; Eph. 5:25) or His blood as a ransom or equivalent for us (1 Pet. 1:18, 19), in order to bring us to Himself. 2. the right that Christ acquired through this redemption by means of redemption. For if he has bought us with his blood, we are his property, his servants, he our lord, whom alone we are bound to serve, but who can also do with us as he pleases. (S. Tit. 2, 14; explanation of the 2nd article: "I believe...Lord...that I may be His own" etc.). Peter uses a similar emphatic expression in 1 Ep. 1, 18: "Know that you have not been redeemed with perishable silver or gold from your vain walk," etc. 'Redeemed,' in the basic text: *ἐλυτρώ⁴τε*, i.e., 'set free by a ransom, ransomed from bondage under a hostile power.' Cf. Luther, vol. 51, p. 366 f.

Rambach writes about emphasis: "Apart from the proper meaning, attention must be paid to the emphasis of the words and this must be examined with diligence.

. The proper meaning of a word is the basic thought, which is usually connected with a word by usage and habit; the emphatic, however, is the secondary thought, which is sometimes added and combined with the basic thought, therefore such a word gets a special emphasis because of the abundance of thoughts. So Luc. 19, 41 the word *ἐχλάωσε* is more emphatic.

as *ιδάχρυν* Joh. 11, 35, because with the basic thought (since it is so much as shedding tears) still the thought is connected, how this happens, how the tears flowed out of the eyes of Christ, namely under many sobs and anxious movements of the breast.

This emphasis, however, is derived from various sources, primarily grammatical, rhetorical, and critical.

I. From grammatical sources. There arise all kinds of emphases with single words:

- a) From the etymology or derivation of the word. In the case of simple words, one must go back to the root word from which they originate, which often communicates to its derived words, in addition to the main idea, a secondary idea. For example, Romans 12:9, *χλώμενοι* comes from *όλλα*, glue, and thus means: to be glued to the good; there, with the basic idea, namely, of clinging, is at the same time connected the secondary idea of the manner, which teaches how this clinging is constituted, namely, it is the firmest and most tenacious clinging. In compound words, an emphasis sometimes arises from the parts that form the word. Rom. 8, 19 the word *ἀποχαρδοχία* is *found*, a compound of ~~~, *χάρα*, head, and *δοχάω*, I expect. The basic idea is expectation, but not just any expectation, but the most eager expectation, such as is the expectation of those who expect something with their heads stretched forward and their eyes attentive. (The meaning of the word, which Luther translated as 'the anxious waiting of the creature', is therefore: the most tense expectation, whereby the head involuntarily bends forward. Cf. Phil. 1, 20, where Luther translates the word: 'as I wait at last' and thus gave this expectation the secondary term of endurance).
- b) From various grammatical changes of the noun or predicate. As when a noun is substituted for an adjective, the plural for the singular, or the singular for the plural; also when all kinds of changes of persons, modes, tenses, etc. occur. Ephes. 5, 5 says: "You were formerly ~~~~~, darkness." Here the noun stands emphatically for the adjective, consequently a judgment about the greatness of that darkness is connected with the basic idea, namely: you would have been as dark as the darkness itself, so that not even a spark of divine light would have been in your mind. (Cf. 2 Corinth. 5, 21, 'sin,' - righteousness,' Gal. 3, 13, 'curse,' etc.) -Luc. 1, 45: *μαχαρία η πιστευσασα*, blessed is she in faith; hitherto Elizabeth had the Mariam

but now she addressed her husband (?): blessed is she, namely Mary. (This example might not be tenable, rather the beatitude takes the form of a general sentence, because it becomes a prophetic speech).

2. from rhetorical sources, namely from tropes and figures. Here, however, one must look at the speaker's affect, which links new secondary ideas with the words. Accordingly, the following occur here:

- a) Tropes that serve not only for the adornment but also for the weight of the speech. Rom. 13, 14 Paul writes: "Draw near to the Lord. Jesus Christ"; this is much more emphatic than if he had said, "Unite yourselves with Christ"; for he is compared to a garment that covers, protects and adorns a person. - 2 Corinthians 11:19: "Ye gladly put away fools, because ye are wise." Here is an irony that has the secondary thought of reproach, because they let themselves be thought wise, since they set a bad example of their wisdom in that they could get along so well with fools, since otherwise wise people have no pleasure in fools.
- b) Figures. 2 Corinthians 6:2 is a beautiful anaphora: "Now is the acceptable time, now is the day of salvation. It serves not only as an ornament to the speech, but also as an emphasis; for since Paul prefixes the particle 'now' to every comma, he wants to encourage the believers all the more to make good use of the present time. - Rom. 11, 13: "O what depth!" An emphatic exclamation, which is much more emphatic than when he said, "It is a great depth," because the secondary thought of extraordinary admiration is added.

3. from critical sources flow also sometimes emphases, namely:

- a) From the use of a word in the sacred and profane writers, since one must pay attention to the objects of which the word is used elsewhere, both in the sacred Scriptures and in other writers. E.g. Phil. 4, 7: "The peace of God *φρουρήσει* = protect your hearts." This word is used elsewhere of a garrison of soldiers placed in a city, either to keep the rebellious citizens in check or to protect the city against external enemies; cf. 2 Corinthians 11:32. From this it is clear enough that it is a military word, as also *φρουρῶ* means a military garrison. This perception gives this saying a great emphasis. Furthermore 1. Pet. 5, 5 is found the word *αντιτάσσεται*, which Luther

The word was translated as 'resists'. According to the use of this word by professional writers, it is a word used in war and means to form a battle array against the enemy, so that the right wing of the army opposes the enemy's left wing and vice versa, from which the emphasis of the word can be seen.

- b) From the allusion to an ancient, sacred or profane use. 1 Pet. 2, 24 reads, "Who our sin ἀνήνεγκεν *M. τό ξόλον* = carried up on the wood." It is seen here to refer to an ancient use in sacrifice, since the altar was raised from the ground, so that it was necessary to ascend by a stairway, hence the priest had to carry the sacrifice up and place it on the wood. - Likewise 1 Corinth. 9, 24: "Run therefore, *καταλάβετε* = that ye may seize it." In those fighting games of the Greeks, the conquerors themselves had to seize the crown that hung on high and snatch it to themselves with their hands, but not until it had been awarded to them by the judges. By this allusion the word gets a new secondary thought, consequently also a greater emphasis.

These are the most distinguished sources of the emphases. But for this emphasiological scrutiny an enlightened mind is required. Most of them flow from affect; but the holy affects of the men of God no profane man can understand. So also great wisdom belongs to it, because in general many excesses are committed in this matter, which cannot be avoided without wise moderation."

Note 2.

If a word occurs in a statement that contains a compound term, the parts of which the term is composed must be singled out and explained individually. A compound term is the term of a thing whose parts can be clearly identified. For example, the concept of a house, kingdom, marriage, citizen, etc., is a composite one that consists of several different parts. If such concepts occur, they must be anatomized and explained according to their individual parts.

Examples: Matth. 4¹⁷, the Lord says, "The kingdom of heaven is at hand." In this statement, the word "kingdom of heaven" is a compound term. In order to get a proper idea of what the kingdom of heaven is, I must break this concept down into its sub-concepts, and I find 1. the concept of the king, as the most noble person in the kingdom; 2. the concept of the under-holders, who are under the authority of the king; 3. the concept of the king, as the most noble person in the kingdom.

The concept of the bonds that bind the subjects to the king in his kingdom; these are partly laws that the citizens must obey, partly privileges that they enjoy. In explaining what the kingdom of heaven is, it is not enough to stop at the general concept, namely, that it is the Christian church with all its goods and benefits, which Christ has acquired for it, but the concept must be broken down and considered according to the individual parts, namely, 1. the king, Christ, who, as God and man, has acquired this kingdom for himself by his blood, governs it by his spirit, and protects it against all enemies; 2. the subjects of this king, namely, the people of the kingdom, the people of the kingdom, the people of the kingdom, the people of the kingdom, the people of the kingdom, the people of the kingdom, the people of the kingdom, the people of the kingdom, the people of the kingdom. The subjects of this king, namely all true believers from all nations called by the gospel, born again, etc.; 3. The bonds that enclose Christ, the king, and the believers, his subjects, which are partly healing laws, especially the law of faith (Rom. 3, 27) and love (Matth. 22, 36-40); partly the great benefits and privileges of the subjects, above all those of justification, sanctification and glorification. Luther: "Here one should first learn what the word 'kingdom of heaven' means, namely that it does not mean a kingdom on earth, but a kingdom in heaven, where God alone is King within. This is what we call the Christian church, which is here on earth.... So that in plain German the 'kingdom of heaven' means just as much as the kingdom of Christ, the kingdom of the gospel and of faith.

For where the gospel is, there is Christ. Where Christ is, there is the Holy Spirit and His kingdom, the true kingdom of heaven; and all who have the word and sacrament and believe, and abide in Christ through faith, are heavenly princes and children of God.... In such a kingdom we have life in hope and, according to the word and faith, are clean from sins and free from death and hell, without any lack of the old and rotten flesh." (B. 5, p. 178, cf. 14, p. 198 f.) From these words of Luther it is evident how he divided the term 'kingdom of heaven' into its parts and explained it. -

Rev. 2, 26 the Lord says: "He who overcomes" etc.. This 'overcoming' is a compound term, which consists of three different terms. These are: 1. the concept of the enemies, namely Satan, the world and the flesh, which are connected with each other and must be overcome; 2. the concept of the struggle, because without struggle there is no victory or overcoming. To this fight belong the weapons the fighter has to use and the right use of these weapons (Ephes. 6, 11 ff.); 3. the concept of victory, that the enemy is defeated, his power is destroyed etc. - Some words express only a simple concept, but this often has different relations, according to which the same is to be considered. Thus it is said Rev. 2, 16:

"This says he who has the sharp, two-edged sword." This sword (the word of God, Is. 49, 2; Eph. 6, 17; Ebr. 4, 12) is called 'two-edged', either because it is directed against the enemies of Christ and His believers inside and outside the church' (s. Cap. 2, 15. 16 and 19, 15. 21), or because it kills and makes alive (Is. 11, 4; 2. Corinth. 2, 16), strikes the proud down, raises the humble. Luther: "The sun always shines, even though the blind do not see it, and the word of God is always healing, even though it is a poison and a stench of death to the wicked. (A. II, p. 90.) When it is further said that Christ has this sword, this 'having' can also be thought of according to different relations, namely that Christ has the same either at His side, in the scabbard (Ps. 45, 4), or in His mouth (Rev. 1, 16), or also in His hand (Joh. 5, 13), whereby the differences in the use of the sword are designated.

§ 7.

After the statement contained in the text has been sufficiently explained, the proving arguments added to corroborate the statement must also be considered.

That both the proving and the explanatory arguments are to be sought in the text in order to arrive at the necessary understanding of it has already been shown in Cap. 3, § 4, pp. 60-62; here they come into consideration, as far as the interpretation of the text is concerned. The statement contained in the text is to be proven as true, the listener is to be convinced of its truth. In this way, the mind of the listener is to be enlightened, their knowledge promoted. We let Hüffell speak about this first, who writes: "Another means to enlighten the mind and to promote Christian knowledge are reasons and proofs. Reason is called the moment on which a truth is based, and the more numerous and concise these moments are, the more the truth is emphasized. To prove means to make something certain and that with reasons. Now it is true that strict proof in Christian matters is not possible to the extent that complete evidence emerges; but the preacher goes as far as he can and only endeavors to emphasize his reasons as strongly as possible, or, in order to grasp the present subject at its root, he only endeavors to advance reasons for those empty declamations which are so frequent. Every matter about which the preacher speaks must be justified as clearly and strongly as possible; let every preacher memorize this principle and he will appear quite differently. At the same time, do not fear that the lectures will be

thereby, as one is wont to say, become dry; Christian truth is never dry.

Now, as to the manner of reasons which the Christian preacher has to make use of, we call first the Scriptural proofs, or the deductions of truth from the Word of God. We place these first because they are based first of all on divine revelation, and are therefore certain, and because they also have a peculiar power over the believing mind. A simple Bible verse grips and overwhelms wonderfully; even the not yet enlightened listeners are more stimulated by it than by other reasons, and the appropriate Bible verses in a sermon always sound like a voice from above. - Besides the scriptural proofs, however, there are those which deduce the truth from the Christian consciousness of the listeners. These, too, are of great effect, the more so as the listeners are advanced in knowledge. One can also call these proofs the Christian proofs of reason. Thus, for example, the atonement through Christ's sacrificial death can be justified quite well by the fact that: b) that the justice of God is just as certain an absolute as holiness, and that c) a mediation initiated by God himself offers the only possible way out here, in order to do justice enough and to allow free space for grace on the other side. - But there are also proofs of experience, or deductions of truth from Christian experience, which, properly applied, come close to the proofs of Scripture. Whoever has once recognized in his own heart what Christianity grants from such a rich abundance can soon be convinced, and even those who have not yet had such experiences will be won over by them; for these are facts which are taken as a basis here, and which can be perceived at any moment. Who, for example, can deny the true Christian higher wisdom, nobler sentiments and more worthy deeds and actions? Who cannot recognize in a truly pious mind the highest degree of human perfection attainable on earth? What, then, can be practically argued against Christianity?" (Being and Profession etc., p. 323 f.)

"As an orator in general," says Homil. Mag. 7, p. 348 f., "a Christian preacher in particular must be strong in proof. One can say: As the proof, so the sermon; if the proof is weak, the sermon will not be powerful either. Proof is the spiritual act by which the fact of certainty is brought about in us. The proof consists in setting before the listener, as it were, his signature, that is, his assent to a truth recognized by himself. The main proof of every sermon must be based on the unshakable foundation of the divine word. All

Evidence from reason can only be of secondary service. Also, one should avoid using a formal syllogism in the sermon, as it had become the custom (more correctly the bad custom) around the middle of the last century after Wolf's method of demonstration. An example of this is given by G. F. Meier (Gedanken vom philosophischen Predigen, Halle, 1754). He says: I once heard the following demonstration from the pulpit: A man is bound to make himself perfect, consequently he must arrange all his free actions in such a way that they become means of his happiness, consequently he must perform actions which make him blissful, consequently he must perform actions which are good, consequently such actions which are according to the laws, consequently he must observe all laws, consequently he must also observe the divine laws, consequently he must also observe all laws in the Bible, consequently man is bound for the sake of his own perfection to observe all laws which are contained in the holy scriptures. - There stood with me a man in a blue coat, who turned around. A precocious and learned being looked out of his whole countenance, and he spoke with an astonished applause: 'That was a syllogism!' - Apart from the rationalistic salbadery brought to light here, it would be very wrong to want to develop the truths of divine word in a similar, syllogistic form on the pulpit."

But the preacher must beware of all spurious reasons in his presentation of evidence. Scriptural proofs become such when they are based on a false interpretation of biblical passages; experiential proofs when they are based on superstition and the like. All sham reasons are not only superfluous for the proof of truth, but also unworthy, for truth in itself is powerful enough to convince the listener without further additions, and the truthfulness and majesty of the divine word can only be impaired by such dishonest human means. The end never justifies the means.

The first place among the scriptural proofs is naturally taken by those which are given in the sermon text itself. By drawing on these and using them to prove the proposition as truth, the preacher's argument is as faithful to the text as it is truly divine. The hearer must say to himself, "This is what the text says, this is what God, the Holy Spirit Himself, says to me; the Holy Spirit speaks to me in the text through the mouth of the preacher." Let us bring forward individual examples for explanation! By the proving arguments, which are given in the text, the statement itself is presented as truth: it is therefore important to show the proving power of it. Matth. 5, 3 says the Lord: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." In this saying we have in the words: 'Blessed are they who are

In the words: "for the kingdom of heaven is theirs" the proof for this statement is given. That the spiritually poor are blessed is proven by the fact that the kingdom of heaven belongs to them. The statement results in the following syllogism: "To whom the kingdom of heaven belongs, the same is blessed; now the kingdom of heaven belongs to the spiritually poor: consequently the spiritually poor are blessed. - According to Matth. 25, 34 the Lord will say on the last day to those on his right hand: "Come, you blessed of my Father, inherit the kingdom prepared for you from the beginning of the world", and according to v. 35. 36 as a reason for this: "For I was hungry and you fed me.... I have been a prisoner, and ye have come unto me." In these words of those standing at His right hand, which He enumerates, the Lord does not indicate the cause why they should inherit the kingdom, but the marks of their faith by which they have become heirs of the kingdom. The 'because' is to be understood from the reason of knowledge, namely: 'That you stood in faith and became heirs through it, you made known by feeding me when I was hungry,' etc. Cf. Luc. 7, 47: "Therefore I say to you: She is forgiven of many sins, for she loved much" (= this is evident from the fact that she loved me much, v. 40-46); Rom. 10, 10: "If one confesses with his mouth, he is saved", to which the Apology remarks: "Paul speaks in this way that confession makes one saved, in order to show what kind of faith attains eternal life, namely the firm and active faith. But faith is not firm if it does not show itself in confession. So also the other good works are pleasing because of faith" etc. (Müller, p. 150.) In these words, Matth. 25, the Lord thus names the fruits and characteristics of the beatific faith in the individual works of love. The proof contained in them is therefore the following: In whomsoever the marks of true faith are found, he is an heir of the kingdom; in you these marks are present: so etc. - Rom. 5, 5 Paul writes: "But hope does not put to shame, because the love of God has been poured into our hearts through the Holy Spirit." That the love of God is poured into our hearts is given as the reason that our hope does not cause us to be put to shame. This love is the foundation of our hope. Where love is, there is also the endeavor to do good to the beloved, and this endeavor lasts as long as love lasts. Since God's love is eternal, he can and will do us good without ceasing. Proof: If God loves us, we can hope for all good things from him without fear of being put to shame. Of course, these proofs are not to be given in the form of syllogisms, but explanations.

§ 8.

No small care must be taken to point out the explanatory arguments found in the text and to show what power to explain the statement is contained in them.

Note 1.

Among the explanatory arguments:

- a) Parables, such as Ps. 118:12: "They surround me like bees, they dampen like a fire in thorns."
- b) Models, like Matth. 12, 40: "As Jonas was three days and three nights in the belly of the whale, so" etc.; Joh. 3, 14. 15: "As Moses was in the wilderness" etc.
- c) Examples like Jac. 5, 16. 17: "The righteous prayer is able to do much if it is earnest. Elijah was a man" etc.
- d) Testimonies, like Rom. 1, 17: "As it is written (namely Hab. 2, 4): "The righteous shall live by his faith." These testimonies, if they are biblical, like the one just mentioned from the prophet Habakkuk, also have the power of proof and not only the power of explanation.
- e) Contrasts, like Eph. 5, 8: "For you were darkness, but now you are light in the Lord"; 1. Pet. 2, 25: "For you were like sheep going astray, but now you are" etc.
- f) Conclusions, partly from the greater to the lesser, like Rom. 8, 32: "Who also spared not His own Son, but gave Him for us all, how shall He not with Him give us all things"; partly from the lesser to the greater, like Luc. 11, 13: "If ye then, being evil, are able to give good gifts unto your children, how much more?"

Note 2.

If parables or examples are found in the text, one must investigate how far they serve to explain or elucidate the subject in question. "It is," Luther says of the parables, "as it were, such a thing with them as with a painting, that one paints something before the eyes of the silly simple-minded, so that they may grasp and retain it all the more easily." (VIII, p. 2518.) For this reason, Christ himself used parables over and over again. In the case of parables and examples, the point of comparison must be determined first and foremost, and then everything that does not belong to the matter must be left out. The

The point of comparison is partly already indicated in the text, but partly latent and must then be sought from the scopus and context.

Examples: Revelation 3:3, the Lord says to the angel of the church of Sardinia, "If thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." Here the point of comparison is the manner of coming, as indicated in the words 'like a thief'. As a thief comes suddenly and without courage, so Christ will come suddenly and without courage. Likewise 1 Thess. 5, 3: "When they shall say, There is peace, there is no danger, then destruction shall quickly overtake them, as the pain of a woman with child." (In 'quickly' point of comparison.) Cf. 2 Pet. 3, 10; Matth. 24, 27. -

Ps. 118, 12 the singer says: "They surround me like bees, they dampen (extinguish) like a fire in thorns", and thus vividly describes the situation of the Israelite people right after their return from the Babylonian exile, how the small group of the returned was surrounded and threatened by the enemies. Here is the point of comparison, because it is not given. Luther gives it in part in the words: "The bee is an angry, fierce little animal; when it is angry, it sticks its stinger into its enemy and leaves him inside, regardless of the fact that it loses its life over it". So are the enemies of Christ so vengeful and so hotly poured out, that before they perish therefrom they should not do harm, or be avenged, yet lose all grace for ever." If one further notes the concise expression 'surround me' and Deut. 1, 44: "and hunted you as bees do," the multiple point of comparison is clear. And in the words, "they dim, i.e.: they go out, like a fire in thorns," is the point of comparison: as the fire in thorns flares up violently, but quickly goes out, so violently did their enmity against me blaze up, but so quickly did it go out. -

Cap. 7 the prophet Hosea reproaches the Ephraimites for their hypocrisy with their days of repentance and prayer and then says in the 16th verse: "They convert, but not rightly, i.e.: not to the Most High, but are like a false (deceitful) bow." Also here the point of comparison must be found, because it is not given, and this is after comparison with Ps. 78, 57: As a bow, whose string is loose, does not drive the arrow put on it to the goal, so also the resolution of the hypocrites is too loose, too cold and weak: they take a run to repentance in outward penitential exercises, but do not reach the goal, to true conversion to the highest God.

As in the case of parables, so in the case of examples, attention must be paid above all to the point of comparison in order to explain the subject matter.

Examples: Matth. 12, 40 the Lord says to the scribes and Pharisees: "Just as Jonas was three days and three nights in the belly of the whale. Belly, so shall the Son of man be three days and three nights in the midst of the earth." Here Christ limits the likeness to Jonah himself to the time that the prophet spent in the belly of the whale and that he, Christ, will himself spend in the earth, i.e. rest in the grave, so that the three-day period forms the point of comparison. - Joh. 6, 48-50 the Lord says to the Jews: "I am the bread of life. Your fathers ate manna in the desert and died. This is the bread that comes down from heaven, that whoever eats of it may not die." The manna in the wilderness, as Christ shows by this comparison, was a model upon Him, the bread of life. As God gave the manna in the wilderness to sustain temporal life for the children of Israel, so Christ is given by God to bring eternal life to the world. We recognize this point of comparison partly from the scopus of the speech, in which the Lord wants to bring the Jews to the right knowledge of his person, to faith in him, through which they shall become partakers of eternal life; partly from the context, since Christ calls himself the living bread from heaven. -

If there are several points of comparison in a simile or model, these must be pointed out in particular in order to make the thing that is to be explained fully comprehensible.

Examples: Mal. 4, 2 it says: "But unto you that fear my name shall the sun of righteousness arise." In these words the prophet calls the future Messiah the sun of righteousness, Jer. 23, 6; Joh. 1, 9; 8, 12 and compares His appearance in the flesh with the rising of the sun. What is the similarity between Christ and the sun? 1. As among all the heavenly bodies there is only one sun, so among all men Christ is the only mediator between God and men, 1 Timothy 2:5. 2, 5. 2. as the sun is the most excellent of all the heavenly bodies, so Christ has the first place in all things, Col. 1, 18. 3. as the sun is the inexhaustible source of light and splendor, so Christ is the light of wisdom and the splendor of glory, Col. 2, 3; Heb. 1, 3. 4. As the sun gives light and life in uninterrupted motion, so Christ is ever active for the salvation of men, Heb. 7, 24. 25. - Is. 64, 6 the repentant Israelites confess: "We are all like the unclean, and all our righteousness is like an unclean garment." In these words, they compare themselves to lepers, who were the most unclean of all in the Old Testament. Now the individual points of comparison between leprosy and sin are as follows: 1. As leprosy has its origin within, in the blood, and then also

2. as leprosy spreads over the whole body and corrupts it, so sin spreads over the whole man and corrupts all his powers of body and soul. 3. (3) As leprosy was contagious, so sin is contagious. (4) As leprosy was hereditary, so sin is hereditary from generation to generation. (5) As leprosy was incurable by human art and medicine, so sin cannot be overcome by human power and effort.

In the case of examples, testimonies, contrasts and conclusions, the evidential value of the same must be clearly shown.

What Luther wrote in B. 63, p. 354, applies to the examples: "These make the speech clearly understood and much easier to retain; otherwise, where the speech is heard without example, how just and good it always is, it does not move the heart so much, is not so clear and is not retained so firmly; therefore it is a very delicious thing about the histories. Thus, the apostle uses the example of Abraham in Romans 4 to prove the two closely related propositions that he made from v. 21 of chapter 3: 1. that man is justified by faith alone, and 2. that this justification is granted to Gentiles as well as to Jews, since Abraham attained justification by faith before he received circumcision. And this example of Abraham was all the more striking, because his opponents especially appealed to Abraham for their works righteousness.

In order to prove which power the testimonies have to explain, it must be shown what and how they are supposed to explain. Paul cites Rom. 4, 6: ("According to which also David says" etc.) the testimony of David for justification by faith, namely his statement from the 32nd Psalm: "Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom God imputes no sin. What does David want to explain with this testimony? That works are excluded from justification. How does he prove this? By saying, David pronounces the beatitude of the man to whom God imputes righteousness without works; for he says, "Blessed are they," etc. Therefore we conclude: Those who have sins lack good works; those who are justified have sins, consequently they are justified without works.

In the case of contrasts, the power of the contrast must be shown. When the apostle Rom. 3, 28 says: "Therefore we hold that a man is justified without the works of the law, by faith alone", he contrasts justification by faith with justification by the works of the law. The one excludes the other

necessarily. For he who is justified by the works of the law has the ground of justification in himself; but he who is justified by faith has the ground or cause of justification in the merit of another. If, therefore, the former, justification by works, is denied, the latter, justification by faith, is proved, because two mutually exclusive opposites cannot coexist. Therefore Luther rightly added the exclusive particle "alone," although it is not found in the basic text. (S. Luther, B. 65, p. 109 ff.).

In the case of conclusions, the strength of the conclusion must also be proven. Such a conclusion is found in Rom. 5, 10: "If we have been reconciled to God through the death of His Son while we were still enemies, we shall be saved through His life, if we have been reconciled. In these words the apostle draws a conclusion from the lesser to the greater: for if Christ by his death caused his enemies not to perish, much more by his life will he cause his friends to be preserved.

§ 9.

If there is any conclusion of the holy author in the text, the force of it is to be presented convincingly to the listeners.

Annotation.

Whoever is more familiar with the letters of the apostle Paul knows that the apostle often uses a conclusion or a "syllogism" in them. Since the Holy Spirit wanted to act with men through men, he also lowered himself into human relations; when he gave the apostle the things and words he was to write, he did not paralyze or bind his reason, but rather enlightened it, guided it in its conclusions and made it infallible. If such apostolic conclusions occur in a text, then the actual conclusiveness of them must be shown.

Examples: Paul concludes Gal. 3:18, "If the inheritance were acquired by law, it would not be given by promise. But God gave it freely to Abraham by promise." In this saying, the individual words must first be briefly explained so that the hearers may get a proper concept of the same. By "inheritance" are to be understood all benefits in the kingdom of grace and glory, which are called an "inheritance" because they are inseparably connected with filiation and are bestowed upon us according to the pleasure of the heavenly Father, without any merit of our own.

Becoming. Law' is the divine prescription of what we are to do and not to do; and to 'acquire' something through the law means: to obtain a right to claim certain goods by fulfilling the divine commandments. The 'promises' are the gospel. To 'acquire something through promises' means: to receive the goods in the kingdom of grace and glory through the gracious promises of God as a gift, so that any right of man to them through merit is completely excluded. From this now follows the conclusion: 'If the inheritance comes from the law, it does not come from the promise.' This conclusion is based on the contrast between law and gospel. The law demands the fulfillment of our duties, the gospel offers us benefits. If the law and the gospel are in exclusive opposition, the one necessarily cancels out the other, and one effect cannot have two mutually exclusive causes. See Rom. 11, 6. cf. Luther's words in his "Ausführ. The difference is in broad daylight, when everyone sees that the law is much different from the promise. And even though natural reason is a very blind, foolish fool, it must nevertheless confess that much is another thing, that it promises something rather than demands something from someone, or that it gives something rather than receives something from someone. If a horse had reason and could speak, it would have to say that much is different when the stable master gives it food, than when he sits on it and spurs it on to run or pull. Therefore the law and the promise, as has often been said, are as far apart as heaven and earth. The nature of the law is that it wants something from us and says: Do this, do that; but the promise gives us something, that is, it proclaims what God has given us through Christ, namely, eternal blessing, etc. From this it follows that we obtain the inheritance, that is, the blessing, not through the law, but through the promise. (Berl. p. 422.)

1 Cor. 15:17 says the apostle: "But if Christ is not risen, then your faith is vain, and you are still in your sins." The first part of this statement: "But if Christ is not risen," is clear in itself; but the last part, which is the main point here: "If ye are yet in your sins," needs explanation. Sin has a twofold power, namely, one that controls man and one that condemns him. With regard to the former, "to be in sin" means nothing other than to be under the dominion and bondage of sin and to have to obey it, Rom. 6:20; with regard to the condemning power, however, "to be in sin" means to stand before God as a sinner worthy of cursing and condemnation and to have to suffer the just punishment of sins. How does it follow, then, that if Christ had not been resurrected, we would still be

would be under the dominating and condemning power of sin? Answer: Christ had undertaken to take away the power of sin, death, the devil and hell through his work, Hof. 13, 14; but if he had not done this, he would have succumbed to these infernal powers himself and, like the other sinners, would have been conquered by them; consequently, even those who believe in him would still be under the dominion of sin. Christ had also taken our guilt and punishment upon Himself, Jos. 53, 5; Joh. 1, 29, to pay and suffer it in our place; if He now remained in the grave and death, this would be a sign that He had not completely paid our debt, had not completely suffered our punishment, consequently we who believe in Him would not be freed from the condemning power of sin through Him, but would have to suffer the punishment of it ourselves. Luther: "If the resurrection were nothing," he says, "you would all still be in your sins, both you and all who have fallen asleep in Christ, and Christ would not help you anywhere. For what would you gain by preaching and believing that you were redeemed from sins and justified by his resurrection, if such a resurrection were nothing, and if, having been redeemed from death, you should not rise again and live? Would it be all in vain that you and all Christians from the beginning were baptized into it, heard the gospel, and so lived as Christians who had forgiveness of sins through their Lord, and yet warred no more than the heathen and unbelievers, and rushed on like cattle, which are nothing after death."

Rom. 8, 31. 32 the apostle writes: "If God is for us, who can be against us? Who also spared not His own Son, but gave Him up for us all; how shall He not with Him give us all things?" The force of this conclusion from the greater to the lesser is based on the following argument: He who did not deny his enemies the most precious thing he had, will much less deny his friends the lesser. Now God has given to his enemies the most precious thing, namely his Son, consequently he cannot withhold from us the much lesser.

§ 10.

When interpreting the text, the context must not be ignored either, as it often sheds light on the whole text as well as on individual words and expressions of it.

Note 1.

A distinction is made between context in the narrow sense, in the broader sense, and in the broadest sense. Context in the broadest sense is defined partly as the

The term "parallelism" is understood to mean the whole of Scripture, or the book from which the text is taken, and the whole system of Scripture, i.e. everything that is found in the preceding and following biblical writings and belongs to the complete explanation of the subject of which the text deals, in short: the whole parallelism of Scripture. If, for example, the text Isa. 53, 10 (If he gives his life for a guilt offering, he will have seed and live long) were taken, in which a prophecy of the resurrection of Christ is contained, then all earlier and later prophecies of the same, such as Gen. 3, 15; Ps. 16, 10; Hos. 6, 2; 13, 14; Mich. 2, 13; 2, 19; - Matth. 20, 19 and others. - To the context in the broader sense belongs everything that belongs to the whole matter in what immediately precedes and follows, the part of Scripture from which the text is taken. If one had to explain the saying Rom. 10, 4 (Christ is the end of the law, he who believes in him is righteous), then the part of the Epistle to the Romans, which includes Cap. 9, 10 and 11, would have to be considered as context in a broader sense, since in these three chapters the causes are explained why the Jews did not demand true righteousness. If a text from the 7th chapter of the 1st epistle to the Corinthians were to be treated, then the whole chapter would have to be considered, because in it some questions concerning marriage and virginity are treated. - The context in the narrower sense deals only with the verses preceding and following the text, which must necessarily be added to the text in order to recognize the logical sense of the text words. This is the one that comes into consideration here.

Note 2.

Without paying attention to the context, often not only the actual meaning of the text, intended by the Holy Spirit, is not recognized, but also a completely foreign meaning is imposed on it, i.e. false exegesis is done. Let us take as an example the words Is. 1, 5 and 6 (The whole head is sick - yet is it soothed with oil). How often these words are cited as proof of the unfathomable ruin that came into human nature through the Fall! And yet Isaiah does not speak of the original sinful destruction, but of the miserable condition of the Jewish people as a result of the divine judgments that came upon them. This is clear from the immediately preceding words: "What more can be done to you, since you only increase your deviation? As a result of these wrathful judgments of God, the whole Jewish people looked like a bruised, mangled human body. If further the word Is. 64, 6: "We are all like the unclean ones" etc., as it is not seldom used

is explained by the righteousness of the born-again, this also obviously contradicts the context, because according to this, it is the Jews who have been struck by the judgment of wrath who now declare their former outward righteousness to be dung and filth. (See vv. 9-12.) These examples show how necessary it is to pay attention to the next context with all diligence in order to reach the right understanding of the text. Compare the saying Marc. 3, 24: "If a kingdom is at odds with itself, it cannot stand," where the context begins with the 22nd verse and ends with the 27th verse, and Marc, 6, 4: "A prophet is nowhere less valid than in his homeland and at home with his own," where the context to be considered is from vv. 1-6. Not infrequently one recognizes from the context the reason for the words of the text. Thus we read 2 Sam. 7, 11 that the Lord God makes David say, "The Lord will build you a house." The reason for these words is found in the previous 5th verse, in which David announced his intention to build a house for the Lord. Then the Lord told him through Nathan the prophet: 'Not thou shalt build me a house, but I will build thee', i.e.: The Lord will establish for you in your family a lasting and eternal kingdom, that is, the kingdom of the Messiah. S. v. 12. 13. Cf. cap. III, § 3, P. 49.

When comparing the context, special attention must be paid to the connecting particles by which the text is connected to the preceding one. This is especially true of the textbooks of sacred Scripture, such as the epistles of the apostle Paul, in which almost all verses are connected to the preceding ones by copulative, causative, conclusive, adversative, etc. particles. The same is true of the epistles of the apostle Paul, in which almost all verses are connected to the preceding ones like links in a chain. Just look at the 8th chapter of the Epistle to the Romans. "From this it is evident," writes Rambach, "that he (Paul) does not demand blind faith from his readers, but proves all that he says and indicates the most concise causes of it. V. 12 is called *απα δυν*. Previously he had asserted and proved the freedom of believers from damnation. From this he derives the pedantic conclusion that because the Spirit of God already dwells in you and will also make your mortal bodies alive at this time, you are bound to live not according to the flesh, but according to the Spirit. Out of benevolence come duties." (Explanations on his Inst. Herm, sac., p. 505.)

Note 3.

But as the context often reveals the logical meaning of the whole text, so also the meaning of individual words and expressions in it. 2 Corinthians 12:9 Paul says: "Therefore I will most gladly boast of my weakness." Of which

Is the apostle talking about weakness here? Luther gives the answer in the words: "What do you think I love you for, dear Paule? My power cannot be mighty, because only in your weakness. Summa, you have to be weak, you have to suffer, sigh and complain, be strong, for your own good, so that you may finally conquer with suffering and strife and become a great apostle. If you will not be weak, then my power has nothing to do with you; if I am to be your Christ, and you in turn my apostle, then you will have to rhyme your weakness with my power, your foolishness with my wisdom, my life with your death. And that the apostle speaks of his weaknesses in his suffering, but not of sinful weaknesses, is clearly shown by the context. For he speaks both in the preceding, Cap. 11, 23 st, and in the following, Cap. 12, 10, of his sufferings, temptations and persecutions for Christ's sake, and says v. 10: "Therefore I am of good courage (εὐμοχῶ ἐν ἀσθενείαις = I am well pleased with infirmities), which the apostle could not say if he spoke of sinful infirmities, for of these the Christian has an abhorrence. - As another example is offered by the expression Luc. 1, 78: "There hath visited us the going forth (ἀνατολή) from on high." Now the word *ανατολή* denotes Matth. 2, 1. 2. 9. etc., Rev. 21. 13; 7, 2, the east country, while it is used Matth. 24, 27 of the appearance of the lightning, and the Septuagint, Zach. 3, 8, translated the Hebrew *zemach* (Luther: growth) as *ανατολή*. So also the word *.aufgehen*' is used in the natural sense in German when we say: the sun, the seed rises.' Now what is to be understood by the expression 'going forth from on high' in this passage, Luc. 1:78, is shown by the 79th verse: "That He might appear to those who sit in darkness and the shadow of death," namely, that the promised Messiah appeared as a brightly shining star, as an outgoing sun on earth. Cf. Isa. 9, 1. 2., 60, 1-4 and others.

§ 11.

Since all the words of the holy authors of Scripture flowed from the most sacred affect, this too must be well observed in the explanation of the text and vividly set before the listeners.

Note 1.

The authors of the individual books of the holy scripture were just as conscious as will-less tools of the holy spirit. They wanted to write and were conscious of what they wrote and spoke. Luc. 1, 1. 4; Ap. 1, 1. 2; Rom. 15, 15 and others.

If they were vividly aware of the things they wrote, they were also inwardly moved by them. "They may write what they want, the holy writers, but we must always imagine them as being in the highest affect. In each of their words burns a heavenly fire, blows a spiritual glow that can revive and ignite a dead heart. At times this holy affect, this inner warmth, this joyfulness wrought by the spirit becomes apparent even to the dumbest eye." (Hom. Mag. 8, p. 242.) Yes, how often do we find the individual affects mentioned in the holy scriptures, as anger, joy, sadness, hope, fear, hatred, desire and so on. Just look at the words of Paul, 2 Corinthians 7:11: "Behold, the same thing that ye were divinely afflicted, what diligence hath it wrought in you, besides wrath, anger, fear, desire, zeal, vengeance." But if the apostle's word produced these affects in the readers, should he have written them without any affect? The preceding verses, especially 3 and 4, testify to the contrary. Furthermore, compare the passages of Scripture in which the joyfulness (Luther actually always wrote joyfulness as a translation of the Greek *παρησίας*, which is not joyfulness, but the boldness arising from faith, fearlessness in speech and action, in the whole appearance) is mentioned, with which the apostles appeared and spoke, as Apost. 4, 13. 29. 31; 2. Cor. 7, 4; Eph. 6, 19. 20 and others, we can see from which affect these chosen instruments of the Lord spoke and wrote. The interpreter must necessarily recognize this emotion, from which the words of the text flowed, if he wants to understand them completely. If possible, he must put himself in the author's frame of mind in order to be a correct interpreter of his words. This is easy to prove. Every speech is the expression of our thoughts; our thoughts, however, are always connected with a certain affect, which we, like the thoughts, reveal through the living speech; yes, not only through the speech itself, but also through the tone, the raising and lowering of the voice, the modulation, the gestures, the movements of the body, the facial expression, the facial expression and the gestures of the giver. And the more the affect, the inner mood of the speaker increases, the more lively, especially if the affect is of a joyful nature, his speech becomes, the more his whole body, all the nerves and parts of it, come into action. If we heard the apostles and prophets themselves speak, we would understand many of their words better, their affect would confront us in the lively speech, and thus their thoughts and words would become clearer to us. But since we do not have this advantage, but only their written word, it is difficult in many cases to ascertain with certainty in every text the affect in which the same has been expressed.

is written. How difficult this is sometimes, just a few examples: Gen. 3, 22 God says: "Behold Adam became like our one". Some commentators interpreted these words as ironically spoken, as if God had said: Behold, Adam has become like our one, yes, he has become like the devil! But should the merciful God have scoffed at such a fallen, wretched man! Keil rightly remarks on this passage: "The word of Jehovah: "Man has become like our one to know good and evil," contains no irony, as if man had raised himself to autonomous position like God: for 'Irony over one unhappy deceived soul harbors Satan indeed, but not the Lord.'" Others supposed that these words, spoken out of pity and compassion, read, "Alas, Adam has been as our one, has been like us, has borne our image, but bears it no more." Still others understand it as an exclamation of joy, because God accepted the fallen but penitent man again to grace and made him skirts of skins, which were a sign of the clothes of salvation and the innocence of Christ, so he was again pleased with Adam and Eve in these typical clothes and therefore exclaimed: "Behold, Adam is become again as ours, even as my only begotten Son, in whose innocence and righteousness he was clothed. (J. J. Rambach, E. F. Neubauer a. A.) So the question is whether Cain spoke the words Gen. 4, 13: "My sin is greater than that it might be forgiven me" in despair, or in defiant insolence (asking: "Is my sin greater than that it might be forgiven me?"), or complaining about the greatness of the punishment, or repentant ("My sin is greater than that I might dare to lift up my eyes"). If we could hear Cain himself, the tone in which he spoke these words would give us certainty. The most appropriate explanation seems to be (sin understood as guilt of sin): 'My guilt of sin is greater than I am able to bear', so that Cain does not complain about the greatness of the sin, but only about the severity of the punishment, which is indicated by his words in the 14th verse.

Nevertheless, the preacher must make every effort to investigate the affect, because the knowledge of it is of great use to him. One learns," writes Rambach, "1. to understand the meaning of words more deeply, if one penetrates with the eye of understanding into the innermost heart and the affect of the speaker and looks at the affect as the source of the thoughts and words. (2) Speech is made more palatable and lively by this, for affect is, as it were, the soul of speech. If, for example, the words of Isaiah, "A child is born to us," etc., Cap. 9, 6, are seen as signs of the joy that he felt when he spoke in the

If we are spiritually among the spectators of the newborn Jesus, who have been made partakers of this salvation, these words will sound much more pleasant and have a much livelier meaning than otherwise. This contemplation of the sacred actions of the holy writers is at the same time a channel through which a spiritual inclination can also be directed to our actions. For we must seek to profit not only from the words but also from the actions of holy men, and must therefore also read the Scriptures for their sake, so that our disorderly actions may be purified and our hearts filled with good and holy actions. To this end, the contemplation of the actions of the holy writers contributes much.

Note 2.

The emotions are partly openly revealed in the texts, partly they are hidden in them. When the apostle Col. 1. 27 writes: "Now I rejoice in my suffering, that I suffer for you"; Philem. 7: "But we have great joy and comfort in your love"; Gal. 1, 6: "I marvel that you are so soon turned away"; 2 Cor. 11, 3: "But I fear lest, as the serpent beguiled Eve with his mischievousness, so also your senses be moved from simplicity in Christ", the first and second passages clearly express the emotion of joy, the third that of wonder, and the fourth that of fear. Cf. Ps. 13, 6 (joy); Is. 16, 9 ff; Jer. 14, 17; Mich. 1, 8. 9 (great sorrow and sadness); 2. Kings. 8. 11. 12; Ps. 57, 8; 119, 131. 136; Eph. 6, 19. 20 and others.

It is different with texts in which the affect is hidden and can only be found by a closer examination of them, often with the help of the context. In such cases, one recognizes the affect 1. either from the nature of the thing spoken of in the text; or 2. from the unusual construction of the speech; or 3. by comparing the parallels; or finally 4, from the circumstances of the time.

Examples of 1 Rom. 6. 1. 2 Paul writes: "Shall we persevere in sin, that sin may become the more powerful? Far be it from that!" The apostle undoubtedly wrote these words in disgust. For if someone draws a despicable consequence from his statement, then he takes exception to it with disgust. Cf. Rom. 3, 8. - Is. 9, 6 (joy over the great gift); Amos 3, 8 (the roar of a lion causes fear); Ps. 6, 1.

Examples of 2. 2 Sam. 18, 33 David exclaims: "My son Absalom, my son, my son Absalom! Would to God that I had to

die for you! O Absalom, my son, my son !" The threefold repetition of the name Absalom and the fivefold exclamation 'my son' testifies to the affect of the deepest pain and unspeakable sadness, combined with the most burning desire to have him back. In such situations, the mind is affected to such a degree that it cannot get away from the object with which it is occupied, cannot tear itself away from it, which is why the words are torn off and come over the lips intermittently. Ps. 12, 1: "Help Lord, the saints have decreased," etc. (dismay at the small number of saints); Ex. 5, 17: "Pharaoh said: you are idle, idle you are!" (Grimness and anger.)

Examples to 3. When Paul writes Romans 12:1: "I exhort you, brethren, by the mercies of God, that ye present your bodies a living sacrifice," etc., we do not see directly from these words out of what affection they are written. But let us look at the parallel. 1 Thess. 2, 11: "As you know that we, as a father to his children, have admonished and comforted and testified to every one of you," we see that all the admonitions of the great apostle flowed from fatherly love. Cf. 2. Cor. 2, 17 and Phil. 3, 18; 2. Mos. 20. 21 and Ebr. 12, 21 (In which mood Moses entered the darkness).

Examples to 4. How the circumstances of the. Ps. 37,25 shows how the circumstances of the time reveal the affect: "I was young and became old" etc. David wrote this psalm in his old age, when he had already experienced much cross and suffering. Therefore, he describes in it the mystery of the cross and the consolation that he had experienced; this is where the affect comes from. Cf. Ps. 51 (David's prayer of repentance after his fall).

In general, if you want to recognize the effect, note that the Holy Spirit speaks to us humans in a human way through the authors of the holy scriptures, Rom. 6, 19, therefore the speech of the holy scriptures must be analogous to human speech. Therefore, the speech of the holy scripture must be analogous to human speech with regard to the affect. When it says, for example, Isa. 63,8: "They are my people, children, who will not be false," these words are a fatherly apology of God, which one understands when one imagines a physical father who receives bad news from his son, but does not want to believe it out of love and trust in him. Cf. 1 Sam. 10, 12: "Who is their father?" (Contempt).

Now the better the preacher has recognized the affect out of which his words of the text have flowed, the more completely he has let this affect work upon him and produce the same in himself, the more textual, lively and fresh will be his presentation of the circumstances of the text.

be. It is precisely through this, especially in the case of historical texts and parables, that it takes on life; it becomes new when it is given to the listener in such a way. The listeners are transported to the scene of the story and become most vividly interested, while otherwise the whole presentation becomes dry, dead and uninterested. Cf. 2, p. 226 f. As an example, Rambach cites the Gospel of the Pharisee and the Publican on the 11th Sunday after Trinity: "The Pharisee stood with the affect of a carnal confidence in his good works, no doubt in a place where he could be seen by many and observed and admired in his humble gestures and gesticulations. The words: "or also like this publican" he spoke with ironic affect and contemptuously. The tax collector stood at a distance, as one who is far from God, and did not want to lift his eyes to heaven," i.e., in the emotion of shame he did not consider himself worthy to look at heaven, because he had not had any heavenly sense at all. He beat his breast' as the source of all wickedness, as if he wanted to say: that is where the harm is, that is where it hurts him, and that is where God has given him a blow, etc. The tax collector went down justified, calm in his conscience, with a new holy resolution to live his life in a completely different way." Chrysostom, in a homily on the value of humility, says of the Pharisee and tax collector: "I thank thee," said the latter, "that I am not like the rest of men, like the robbers and the unjust, or even like that tax collector there." O what foolishness! Not only did the arrogance of this Pharisee rise above the whole human race, but he also foolishly mocked the tax collector who was standing not far from him. But what did the latter do? He did not repay dishonor with dishonor, was not upset by the insult, but bore it all with composure. But the arrow of the enemy became for him a remedy of recovery, the disgrace brought him glory, the accusation the wreath of honor." (Chrysostom - Postille v. Hefele, p. 390.) How vivid becomes the speech by this representation of the affect!

However, every care must be taken not to attribute a false affect to the speeches of holy men driven by the spirit of God. It would be strange fire on a holy altar if one were to take the words of the Lord, Proverbs 1:26, "So will I laugh at your calamity and mock you when it comes that you fear," as being spoken in glee. S. the annot. 1, p. 257 from Gen. 3, 22.

§ 12.

Once the true meaning of a text has been stated in this way, it can sometimes be confirmed and explained in various ways.

Note 1.

Parallelism serves primarily to confirm and explain the meaning derived from the text. As is well known, parallel passages are those passages of the Holy Scripture which agree with the text either in words or in substance. These are called verbal parallels, these real parallels. The latter are considered here especially as a means of confirming and explaining the correct meaning of the text.

Examples: Peter writes in 1 Ep. 4, 12: "Beloved, do not let the heat that comes upon you alienate you, as if something strange were happening to you." In the Greek the apostle uses the word *πύρωσις*, which in the proper sense denotes the heat which arises from fire, but figuratively a severe affliction, which is called heat because it causes burning pain and anguish in the heart and purifies believers from the dross of sin. This can now be further proven and confirmed by parallels. Such are: 1 Pet. 1:7: "That your faith may be found righteous, and much more precious than the gold that perisheth, which is tried by fire"; Ps. 66:10: "God, thou hast tried us, and purified us, as silver is purified"; v. 12: "We are come into fire and water"; Zech. 13:9: "I will bring the third part through the fire, and purify it as silver is purified, and sweep it as gold is swept."

2 Sam. 7:12, 13 God says to David, "Now when thy time is fulfilled for thee to lie down with thy fathers, I will raise up thy seed after thee, which shall come out of thy womb, and I will establish his kingdom. He shall build an house for my name, and I will confirm the throne of his kingdom forever.... I will be his father, and he shall be my son." Is Solomon or Christ meant here by the 'seed' of David? Most of the newer exegetes claim the former, Luther, on the other hand, the latter, for he writes: "Whoever wanted to interpret this saying as referring to Solomon would have to be a muthwilliger Deuterer. For although Solomon was not yet born at this time,.... he is not the seed or son of David, who was born after David's death, of whom he says here, 'When your time is past and you sleep with your fathers, I will raise up your seed after you.' Therefore it is to be held firmly that this saying is said of Christ alone, and just as the previous saying describes a special son above all other sons, that neither is such a thing said to the angels, much less to the

Solomon, as here the apostle says." This interpretation of Luther is confirmed by the parallel Hebr. 1, 5: "To which angel did he ever say: I will be his father and he will be my son? Angel did he ever say:... I will be his father, and he will be my son." See also Ps. 45, 7 and Hebr. 1, 8; Is. 8, 18 and Hebr. 2, 10-13; Is. 59, 20 and Rom. 11, 26. The comparison of the last two passages shows that Isaiah does not speak of the first future of Christ in the flesh, nor of His last future in judgment, but of His revelation to the Jewish people and the conversion of them.

Among these parallels, which are to be used for confirmation, those are to be chosen which, if not in words, at least in substance, correspond most perfectly with the content of the text. Literally and factually, the words of institution in Lucas Cap. 22, 19. 20 and in Paul 1. Corinth. 11, 23-25; also 1. Kings 22 and 2. Chron. 18; factually, but not literally the report of the healing of the gout-ridden man, Matth. 9, 1-8 and Marc. 2, 1-12, since Marcus gives his report with different words and adds several circumstances that Matthew does not mention. See also Matth. 11, 2 comp. with Luc. 7, 18 ff.

Examples: 1. Joh. 5, 19 we read: "The whole world is in trouble." In John's ethical version of this word, 'world' here refers to the human race in its natural, corrupt state, in contrast to the born-again. By the 'Argen' is understood Satanas, as is evident from the words B. 18: "Der Argewird ihn nicht anasten," and from the contrast to 'von Gott', and by "liegt" is expressed the bondage and captivity in which Satanas holds this world. Now, the parallels in which natural men are described as slaves and captives of the devil serve to confirm this, as 2 Timoth. 2, 26: "And they would sober up again from the devil's snare, by whom they are captives to his will", Joh. 5, 44 etc. - Is. 63, 3 Christ says: "I tread the winepress alone, and there is none among the nations with me." Does the Lord refer to Himself in these words as the winepress treader in His redemptive suffering, or in His judgment of wrath against His enemies, in which their blood will flow as it were, as the red wine flows from the winepress? According to the context, the latter interpretation is undoubtedly the correct one, as especially vv. 4-6 show. But this is now also confirmed by the verbal as well as real parallels. For figuratively only the judgments of God on those who are ripe for judgment are called a treading of the winepress (s. Klag. Jer. 1, 15; Joel 3, 18), and in Rev. Joh. Cap. 14, 19. 20 and 19, 11-16 the great judgment of wrath on the antichristic churches is called by the same expression. The meaning of our passage is therefore, as these parallels show, that the Lord of the

He said that the time of grace for his people would be preceded by a terrible judgment on their enemies, of which Edom appears as the representative.

In the use of parallels, however, Rambach's remark should be noted: "Parallelism is not to be extended so far that one would want to corrupt one parallel from the other. Such a right he has least of all."

In the case of parallelisms, attention must also be paid to the biblical synonymy, since the Scriptures often express the same thing in different places with different words. This biblical synonymy serves at the same time as an explanation, when one compares other terms that have the same meaning as the one contained in the text, and especially when actual statements are held together with tropical ones that are found in the text.

Examples: Rom. 13:14 Paul writes, "Put on the Lord Jesus Christ," exhorting us to more and more fully appropriate the virtues of Christ, emulating His example (Luther: "that we may follow Him and become like Him, walking in the very robe of virtue wherein He walks"), as one puts on a garment. This expression: 'Put on the Lord Jesus Christ' is synonymous with the other expression used by the apostle Eph. 4, 24: "Put on the new man, who was created according to God in righteousness and holiness", and can therefore be used to confirm and explain the former. - Luc. 12, 25 says the Lord: "Let your loins be girded" (Without image: As right servants have their outer garments girded around their loins to be always ready to receive their Lord, so you also should be ready to receive the coming Messiah, unhindered by earthly care, etc.; cf. Ephes. 6, 14; 1 Pet. 1, 13). If the Lord thus exhorts in these figurative words to constant readiness for His coming, a synonymous parallel is offered in actual words Matth. 24, 44: "Therefore you also be ready, for the Son of Man" etc. - Cf. Eph. 5, 15 and Hebr. 12, 13. - Matth. 24, 15 and Luc. 21, 20. - Gal. 5, 24 and Col. 3, 8. 9.

Note 2.

The matter discussed in the text can also be confirmed and explained by looking at the opposite. This is especially suitable to clarify a matter and therefore recommended. Ps. 73, 23 Assaph says: "Nevertheless I always remain with you, for you hold me by my right hand"; on the other hand the apostle Hebr. 3, 12: "Take heed, brethren, lest any of you have a wicked unbelieving heart, which departs from the living God." To remain in God and to depart from God are opposites. Cf,

15, 19 and 1. Joh. 5, 19 (Being of the world and of God); 2. Corinth. 4, 4 and Rev. 11, 13 (God of this world and God of heaven).

Note 3.

Finally, this explanation can be done by examples and parables. Of course, according to the procedures of the apostles, mainly biblical examples are to be used. Jacobus cites the example of the prophet Elijah as proof for the power of believing prayer Cap. 5, 16, and Paul proves Rom. 4 the justification by faith with the example of the justification of Abraham and David. And how many excellent examples are given in Scripture, especially in the Old Testament! If it is a matter of confirming or explaining the words of Paul Rom. 12, 20: "If therefore your enemy hungers" etc. with a biblical example, who would find a more striking one than the one reported in 2 Kings 6, 22. 23, where the king of Israel did not strike the enemy Syrians who invaded Samaria at Elisha's command, but entertained them and then let them go! Cf. 1 Sam. 24, 5. 19. 20. "In the sermon", writes Hüffell, "one can explain the matter by parables and pictures. This is best done through biblical stories and parables..... Whoever has the riches of biblical history at his command will seldom be lacking in a suitable example; but unfortunately our preachers themselves do not know enough of the contents of the Scriptures, and especially the Old Testament examples and facts are used far too little."

Images and parables from life, examples from the history of the world and the pagan writers are not to be completely excluded, but why use them often, since there are so many of them in the holy scriptures? Does not the use of these biblical examples also give the sermon a biblical character? Do they not make a better impression on the listener than those from the Scriptures of this or that heathen, mostly unknown to him? So what is the use of the inferior? But of course many preachers of our time lack the necessary acquaintance with the Scriptures of the Old Testament; the examples given therein are either unknown to them or not present. How completely different in this respect are the sermons of some older faithful Lutheran preachers, such as Joh. Arndt, H. Müller, etc. Concerning these parables L. Osiander writes very true: "It is also not edifying, if one holds up to such simple-minded listeners many histories from the pagan scribes, on which one cannot base oneself and loses time with it. Instead, it is best if the preacher sticks to the Holy Scriptures and proves his teaching with clear testimonies and examples from the Bible that are known to the common man as much as possible and bases it on the same. On this a Christian can safely rest."

Even short sayings of the "Fathers" can be mentioned now and then in the sermon, if the circumstances allow it, but it should be done very rarely and with caution. If, for example, Carpzov writes of himself: "I have also sometimes taken no hesitation in presenting good thoughts of the old church teachers, especially Augustini, Hieronymi and Bernhardt, who particularly delect me, when I have seen that they have taught something edifying either about the text or about a subject," then this may perhaps be justified by the circumstances of his time, but it cannot be recommended for our time. For one thing, these "fathers" (both those of the old church and those of our Lutheran church) are completely unknown to most listeners, and secondly, frequent citation of them easily gives the impression that their words are equated with the word of God, apart from the fact that the preacher thereby exposes himself to the suspicion of boasting or poverty of thought. The situation is different with short, apt sayings of Luther, which, as Rambach says, can be used as a cue to reject the suspicion of novelty. Also short sentences from our confessional writings, namely the Augsburg Confession and the Small Catechism, can be used in a suitable place.

§ 13.

In every explanation of the text, both the quantity and the quality of the texts must be wisely taken into account, if everything is to be treated correctly and fruitfully for the audience.

Note 1.

As far as the quantity of the texts is concerned, it goes without saying that short texts must be explained in greater detail and the content of all words and phrases must be explained more carefully than is possible with long texts. For if one wished to engage in a detailed explanation of all words, etc., in the case of long texts, in the case of individual Gospels and the Epistles, for example, it would amount to a prolix exegesis which would have to be as unfruitful as it would be tedious for the listeners. "One must," says Rambach, "rather use this advantage with long texts, that one explains what is easy only with a short paraphrase, but what is difficult and dark, somewhat more accurately."

Note 2.

The quality of the texts, as far as it is considered in the explanation, has to be discussed more thoroughly than the quantity. With regard to the quality, the texts fall into 6 different classes, namely 1. historical, which report a historical event; 2. dogmatic, which describe one or several

3. moral, concerning the life, conduct, or virtues of the faithful; 4. prophetic, containing prophecies; 5. parabolic, giving parables; and 6. typical, giving examples. These texts, which are different in content, are now to be treated in a manner corresponding to their content.

1. historical texts. With these texts, it must first be noted as a rule that no detailed explanation of all words and phrases may be given, since these are mostly already understandable to the common man. It would be nonsensical if someone in a sermon on the Gospel on the 1st Sunday of Epiph. (Luc. 2, 41-52) to explain all the words that are understood by the listener without any explanation. For example: the travelers are called "his parents". Who were they? In what sense is Joseph referred to by this name? The evangelist indicates the kind of journey by the words: "they went" (*ἐπορεύοντο*), by which is expressed every movement from one place to another, whether it be on foot, on horseback, in chariots, etc. The journey was to 'Jerusalem'. The journey went to 'Jerusalem'. What kind of city was it? How old was it? What did it look like in the time of Melchizedek when it was called Salem? How afterward, when it was called Jebus? What destruction did it suffer? For what purpose did they travel to Jerusalem? What was the purpose of the Jewish Easter, etc., etc.? "The text," says Harleß of such and similar explanations, "may contain the simplest, clearest narrative, the outer course of which is immediately comprehensible to everyone, but they begin to retell it, to give explanations that are completely superfluous, to paint the delicately and meaningfully indicated broadly and flatly, and to hang an ugly copy on the beautiful original, in order finally to tell the listener in a hundred detours what he knew long ago when he heard the text. Such things belong to the not only superfluous, but even harmful tediousness with which one is tormented in sermons, in the writing of which the preacher did not consider what is really necessary for him and others in the contemplation of the word.

In particular, the following should be noted in the case of historical texts. One sees first whether in the text deeds of God or of the creatures are told. If the former is the case, then one sees further whether these deeds are divine benefits, chastisements or miracles. If they are benevolent deeds, it must be shown what they consist of or consisted of, so that the listeners get a clear idea of the greatness and benefit of them; if they are chastisements or punishments, it must be explained partly what goods the persons concerned were deprived of, partly what evils they were subjected to as a result. In the case of miracles and extraordinary acts of God, the following must be briefly demonstrated

The effects described above cannot be produced by any natural causes, but must be suspended by the ordinary laws of nature. For example, when Christ healed the eyes of the two blind men by simply touching them, it was an effect that could not be caused by natural, but only by supernatural, divine power.

The deeds of the creatures are either good or evil. It was a good deed that the Cananaean woman stopped with her request for help and did not let herself be turned away until she had received an answer; an evil deed, on the other hand, was the cruel Bethlehemite infanticide of Herod. Both kinds of deeds are to be duly put into the light, so that they can be recognized according to their true nature.

Concerning the circumstances, by which the deeds, actions etc. reported in historical texts are accompanied, we refer to the already page 227 given citation of Reinhard. Here only the following hints. That which is incomprehensible in a historical text must be explained as briefly as possible. This has to be done especially when one or another ancient usage is touched upon or assumed, which is unknown to the audience. E.g. Luc. 4, 16. 17 would be especially the words: "and went to school according to his custom and wanted to read" (*ἀναγνῶναι* = publicly read a section of the

read aloud the holy scripture). Cf. Marc. 5, 22; Luc. 3, 14; Apost. 18, 8. 17 (head of the school). These circumstances must not be treated separately, but in their connection with the facts and it must be shown how they relate to the facts, how they contribute to the promotion or certainty of the same, because otherwise the unified point of view would be lost. Thus, for example, the treasure of the emperor Augustus reported in Luc. 2, 1. 2 must not be treated on its own, but only in connection with the birth of Christ; insofar as God used it as a means to fulfill the prophecy of the prophet Micah that the Savior would be born in Bethlehem. In the story of the raising of the young man at Nain, the circumstances can be divided into two. Classes can be divided. Those of the first class serve to prove that the young man was not apparently dead, but had really died; those of the second, that he had truly been raised by the Lord.

2. dogmatic texts. In these, especially the meaning of those words, on which the main emphasis lies, and on whose correct and full understanding everything depends, must be clearly explained. Let us take as an example the word of Paul, Rom. 6, 23: "The gift of God is eternal life in Christ Jesus." Here the word "God" does not need any explanation, but it must be shown what "eternal life" is, and why.

it is a 'life', an 'eternal' life and why this is called a gift (*χάρισμα* = gift of grace) of God. In these texts, according to Rambach, "the whole proposition must be explained in its scope and the connection of the subject with the predicate must be shown. Why, for example, in the previous statement eternal life is called a gift of God's grace, how this is opposed to the merit of works, that thereby all merit of works is excluded, and that because there is no relationship at all between a good work and eternal life, etc." (Rambach). Next, the sentiment of the whole proposition must be confirmed with analogous or parallel expressions of the holy Scriptures. Eph. 2, 8: "By grace you have been saved"; Tit. 3, 5: "According to His mercy He made us saved." Finally, we must also remove the doubts and explain those passages that seem to contradict our text, as the passages where eternal life is called a reward, e.g. Matth. 5, 10: "It shall be well rewarded you in heaven." This does not mean a reward for work, which is given out of debt, but that which follows from a previous promise. This is called a reward by certain analogy, a reward not according to merit and demerit, but by grace of promise."

In Reinhardt's "Confessions" we find the following: "What I have said above about the necessity to put oneself completely into the time and circumstances in which a historical text belongs, if one wants to obtain happy views of it, applies, taken as a whole, also to didactic ones. If, for example, one knows how to visualize the whole context of the circumstances in which an apostle wrote down the text borrowed from one of his epistles, it is easy to find the general truth to which the particular case treated by him belongs; and if one has deducted this, one will be able to make fruitful use of all the ideas and parts of the text.

This vivid immersion in the circumstances under which the apostles wrote their epistles can also lead to general concepts under which the manifold contents of a text can be conveniently arranged and combined into a whole. As is known, the twelfth chapter of Paul's letter to the Christians at Rome is divided into three epistles, which have to be explained on the first, second and third Sunday after the feast of the Epiphany. At first sight, this chapter seems to contain a lot of not very coherent exhortations and moral teachings, which the apostle came up with by a coincidental combination of his ideas. But put yourself completely in the position of the apostle; ask yourself why he might have made just these and no other recollections; ask yourself why he might have made these and no other recollections; ask yourself why he might have made these and no other recollections; ask yourself why he might have made these and no other recollections.

See if you can perceive a relationship between them and the status of Christians at that time and their relationship to the rest of the world, and it will soon become clear that the apostle had in mind the distinctive character that the gospel gave to its confessors and that made them the most distinguished of the time. If one grasps this general concept, everything arranges itself and connects itself; thus one sees the Christians in the first epistle as members of the church; in the second in their ennobled personality, and in the third with the advantages by which they differ from the rest of the world."

3. moral texts. In these texts three things must be observed; namely, a) the emphasis of the word by which the virtue or vice is designated must be explained precisely. When it says 2 Pet. 1, 6: "Reach out to in modesty temperance," it must be shown that the temperance (*εγκράτεια*) meant here does not consist solely in moderation in eating and drinking, but in abstinence in general, self-control from sinful lusts and temptations; cf. Apost. 24, 25; Gal. 5, 23. - Likewise, the Lord's saying Luc. 12, 15: "Beware of avarice" must be proven that "avarice" is the insatiable desire for greater possession of earthly goods. (Luther: "Although there is never enough for avarice, and if the earth were like grain, and the water like wine, and the mountains like gold, they could not satisfy a single avaricious man, if he had it all alone." B. 41, P. 167.)

b) The nature of the virtue that is exhorted or the vice that is warned against must be explained by a detailed description and this description must be confirmed with parallel passages. For example, when the apostle Phil. 4:5 writes: "Let your gentleness be known to all men," not only the actual meaning of the word gentleness is to be shown, namely: meekness, mildness, yieldingness, that one also gladly refrains from his right, but also a correct description of this Christian virtue is to be given and its expressions presented. Cf. Luther, B. 7, p. 111 ff.

c) the arguments used by the author of the text must be highlighted and the strength and coherence of them must be demonstrated. Titus 2, 10 the apostle exhorts the servants that they should "show all good faithfulness" to the masters. He gives the motive for this in the words of the 11th verse: "For the saving grace of God hath appeared unto all men, chastening us," etc., thus taking it from the special nature of the New Testament. The more abundant grace received in the New Testament also requires greater faithfulness in all

Duties toward God, neighbor and ourselves. Luc. 12, 15 the Lord says: "Beware of avarice, for no one lives by having many goods." With these latter words, the warning against avarice is justified. This argument is therefore to be used and the force of it is to be emphasized to the fullest extent, but not to leave the same thing lying around and gather a bunch of others from somewhere.

4. prophetic texts. In these texts, one must first and foremost try to be clear about the person or thing that is being spoken of. If this is named or clearly described, no extensive investigation is necessary; but if this is not the case, it must be determined from the predicates that are attached to it in the text or context, and this in such a way that one proceeds from the general to the particular. Let us take as an example Isaiah 53:13: "Behold, my servant will do wisely," etc. Since this servant is not mentioned by name, the question arises, who is this servant? We now look at the attributes attached to this servant and first at the more general ones. First, this person is called a servant of God, and then he is described as one who should be deeply humbled and despised, but then highly exalted and honored. But now more specific attributes follow, for it is said of this servant that he was beaten and wounded for others, that he bore the sins of all men and endured their punishment, that in his suffering he observed a marvelous silence, that through his knowledge he made many righteous, that after his death and burial he lived to a long time, etc. Among all the servants of God, these more specific attributes can only be attributed to the Messiah; therefore, only he can be spoken of in the text.

If one has reached clarity about the subject in this way, then the words and phrases that are not generally understandable must be explained. Thus, in the text Is. 53, it should be briefly explained why the Messiah is called a servant of God, what must be understood by his exaltation and humiliation, and so on. Finally, the fulfillment of the prophecies contained in the prophetic texts must be proven by referring to the passages from the Gospels that deal with the humiliation and exaltation of Christ.

5. parabolic texts. Parables are divided by homiletics into apologetic and symbolic. Those are allegorical representations from human life, in which the acting persons, their actions or speeches form the main components, e.g. the parable of the unjust steward, of the merciful Samaritan; these are symbolic representations through objects from inanimate nature, in which the persons serve only for form and dressing, but not the inner

The seed is not the seed, but the seed and the different soil into which it falls. In the simile of the sower, it is not the sower but the seed and the different soil in which it falls that is the essential content.

In the case of these texts, a) the outer shell of the parable must be presented in general and its dark parts explained as far as necessary for understanding; b) the scopus and c) the actual core of the parable, the spiritual core, which lies hidden in the shell, must be shown. With regard to the explanation of the symbolic parables, it should be noted what G. C. Bartels writes in his "Speciellen Homiletik" p. 32 f.: "It is incomparably more important, and of practical use for our homiletical purpose, to pay attention to the fact that all symbols, thus also the symbolic parables of Jesus, contain three main inner components, namely the symbolizing image, the symbolized idea and the point of the symbol, or the point of comparison of both. A single example will suffice to make the matter clear. The matter will be clear. In the symbolic parable of the mustard seed, the mustard seed is the symbolizing image; Christianity, or its salutary institution, the kingdom of God, is the symbolized idea; and the small primordial beginning, from which great, glorious and blessed things spring and blossom, is the point of the symbol. Hüffell also writes about this:

"The parabolic texts contain a religious or moral teaching clothed in history, and for this very reason and most especially are suitable for popular teaching. The parable is a living moral or teaching, therefore more vivid, more attractive to the people, and also more versatile for the preacher. The parable is suitable for every age, for every situation, and can always be made the story of the individual. In the homiletical treatment of the parable, it is important first of all that the religious and moral truths it contains be fully grasped, so that one does not get caught up in secondary matters and thus leave the actual moment unconsidered; furthermore, that one does not overlook any individual feature that is essential to the whole; that one does not include anything that the text does not contain; that one observes a certain balance in the treatment of the individual moments; that one finally remains true to that simple and parabolic spirit in the execution and reproduces everything factually as it exists. This last point deserves special consideration, and one must therefore be intimately familiar with the spirit of the parabolic in order to treat a parable properly. Whoever, for example, in the parable of the rich man (Luc. 16) wanted to enter into dogmatic investigations about the state of the blessed in heaven, or the damned in hell, or into equally dogmatic investigations about revelation and reason (v. 29-31),

The parabolic, to which the historical merely serves as a dressing, would be completely lost sight of. The most suitable treatment for parabolic texts is the analytical one, and one can say that the parable is the made text for the homily."

6. typical texts. In typical texts, the preacher has a double task, namely, a) to present the type or model itself, if there are any difficulties, and b) to clearly show the analogy between the type and the antitype, or the signifying and the signified thing. As an example, the typical text Deut. 21, 4-9, compared to the antitypical passage Joh. 3, 14, can serve. From these the analogy is to be shown 1. between the serpent of brass and Christ; 2. between the exaltation of the serpent and the crucifixion of Christ; 3. between the effect of the exalted serpent and the effect of the crucified Christ and 4. between the means by which this effect was produced, namely between the beholding of the exalted serpent and the faith in the exalted Christ. Cf. Gen. 14, 18 ff. and Hebr. 7, 1 ff. Analogy between Melchizedek and Christ concerning the person, the office (priestly and royal) and the official functions.

Note 3.

As far as the quality of the texts is concerned, the following general rules should be observed:

(1) It is often necessary to reconcile texts which seem to contradict another passage of Scripture with the latter by a brief explanation. Since the Holy Scriptures are literally inspired by the Holy Spirit from beginning to end, it is a foregone conclusion to the Christian that no real contradiction can be found in them. Such a contradiction can only occur between two statements if in them a) the same subject is spoken of, b) in the same way, and c) at the same time. If one of these three is missing, there is no real contradiction, but only an apparent one, and this must then be removed.

Examples: Proverbs. 4, 23 says: "Watch over your heart with all diligence, for out of it comes life." The word of the Lord Matth. 15, 19 seems to contradict this: "Out of the heart come evil thoughts, murder" etc., thus all works of spiritual death. However, both passages do not speak of the same subject, but Solomon speaks of the born again, Christ of the unborn. The former wants to say: From the heart, if it lives in Christ, Gal. 2, 20, and is born again through the Holy Spirit, Ps. 51, 12; Ezek. 36, 26, 27, spiritual life pours out into all the members, into all the organs.

all practices that flow as good fruits from faith'. Cf. Rom. 3, 25 and 1, 7; - Joh. 1, 21 and Matth. 11, 14; - Gen. 6, 6 it says of God: "Then it grieved Him that He had made man of the earth," whereas 1 Sam. 15, 29: "He is not a man, that anything should grieve Him." How the 'it grieved him' in the first place is to be understood, "results," says Keil, "from the explanatory and intensifying: - 'it grieved him in his heart.' According to this, God's repentance does not presuppose a changeability of his being and his counsels; in this respect God does not allow himself to be repentant (1 Sam. 15, 29), quia nihil illi inopinatum vel non praevisum accidit (because nothing unexpected or unforeseen meets him). The repentance of God is an anthropopathic expression for the pain of divine love over the sins of men, and wants to say: atrocibus hominum peccatis non secus Deum offendi quam si lethali dolore cor ejus vulnerarent. Calv.)" i.e., that God should not be so offended by the atrocious sins of men as if they should wound his heart with mortal pain. Repentance with God does not involve, as with men, a certain weakness and imperfection." - Matth. 10, 5 Jesus says to the twelve: "Do not go into the Gentile streets and do not go into the Samaritan cities", while he says to them Marc. 16, 15: "Go into all the world and preach the gospel to every creature." To remove this apparent contradiction, one must only note that the first command applied before, the second only after the Lord's ascension.

However, Rambach rightly remarks with regard to the solution of apparent contradictions: "One has to note here that one should not make a conciliation in any other passages than in those where the contradiction is quite obvious, so that one has to worry that a scruple might remain in the minds of the listeners if one conceals this. When Joh. 1, 21: "Are you a prophet? And he answered, No." This seems to contradict the words of Zachariah Luc. 1, 76: "And you, little child, will be called a prophet of the Most High"; 2. of Christ, Matth. 11, 9: "Who is also more than a prophet". Answer: John denies that he is a prophet in the sense that the Jews understood. It may be that they understood the prophet promised by Moses, Deut. 10, who was the Messiah himself, but whom they took for another prophet out of ignorance; or it may be that they meant one of the old prophets who rose again from the dead. John was not such a prophet. However, he was another prophet. Joh. 1, 8: "He (namely John) was not the light." Joh. 5, 35: "He was a burning and shining light." Both sayings are true. He was not the essential light, which enlightens all men, and from which

all lights must be kindled; yet he was a light kindled by the essential light. Joh. 3, 17: "God did not send His Son into the world to judge the world." Joh. 9, 39: "I have come into this world for judgment." The first passage deals with the first purpose of Christ's future, which was to make the world blessed and their sin good in the divine judgment; the other with the accidental purpose of the future, since it was to the prideful Pharisees' advantage to increase their condemnation that the Son of God had come and so clearly shown them the way to blessedness, but they despised all this because they thought themselves wise and righteous enough."

But beware of trying to remove the apparent contradiction of two passages if you are not able to do so, otherwise only greater harm will be done; the doubt will remain with the listeners. And one should not magnify these contradictions so much as to show one's ingenuity and seek one's own honor by resolving them, but should treat the word of God reverently in this respect as well.

2 Such texts, which are misused by people living in carnal security, need to be explained properly more often.

Rambach writes about this: "There is a large number of sayings, which the old Adam knows to explain according to his hermeneutical principles in such a way that thereby the revealed works of the flesh are defended and true Christianity is denied. This palladium must be taken from him. Thus, some turn around the words of Christ Matth. 15, 11: "What enters the mouth does not defile the man. From this they want to conclude that one cannot sin through intemperance in eating and drinking, because this is only something external that enters the body through the mouth, since sin comes from within. But in this old Adam is a stupid exegete. Beer, wine, etc. is, of course, in itself a good gift from God that does not defile a person's conscience. But the soul of such a man is defiled by his evil will and his intemperate lust, according to which he misuses these good gifts of God to excess, to the detriment of health, to the stimulation of evil desires, etc. Therefore, eating and drinking, even though it enters the mouth, Gal. 5, is counted among the works of the flesh, which exclude from the kingdom of God. Ask such a man if it is sinful for him to drink poison and kill himself. He will answer in the affirmative, and yet poison is something that enters through the mouth." That this reminder of Rambach's must not be overlooked is experienced by all preachers all the more, since intemperate drinking, cleaning addiction, etc. belong to the prevailing sins of our time, and therefore the conscience of many Christians is in danger of becoming dull.

Chapter VII.

Of the application of the interpreted text.

§ 1.

The way of application is determined by the content of the text, namely whether it is theoretical or practical.

Note 1.

There can be no doubt that the truths brought to the understanding of the listener by the explanation of the text must also be applied. This follows with complete evidence from 2 Tim. 3, 16, as well as from the next purpose of the sermon. It should edify the listener. However, this purpose is not only achieved by encouraging the listener in the knowledge of the truths of salvation, but also by determining his will, causing him to make the decision desired by the preacher and influencing his feelings. This has to be done especially by application. A physician has not yet done his duty when he has prescribed the necessary medicines for the sick person, but at the same time he must also give instructions as to how the sick person should apply these medicines, how he should use them, how he should behave in general. Without these instructions, the medicines are of no use to the patient. So also with the preacher, the soul physician of the listeners commanded to him. Among the tricks of a true preacher, V. Herberger also counts "that he diligently applies and pushes what is said into the heart and into the bosom of his listeners, so that they can suffer it warmly; as Nathan did with David, 2 Sam. 12, 1, ff, as Elijah did with Ahab, as John the Baptist did with Herod; otherwise they think that one has only spoken of the neighbor. By the application one recognizes good preachers." Furthermore, Rambach speaks about this in his reflections on the Acts of the Apostles as follows:

"If the Gospel is to be preached rightly, it must be done with a Special application to the hearts of the present hearers.

People are too much inclined to excipirate. If the law is preached and the vices are punished, they do not think that they are meant, but even if they are up to their ears in it, they still think: it was meant for such and such a one; he got his lesson today, etc. If the gospel is preached and the grace of God is proclaimed in the right order, so that the salt of repentance and salvation is added to it, then they crawl back again, the grace suits them well, but they do not want to bite into the sour apple. Yes, the best minds, which need this comfort the most, exclude themselves first because of their unworthiness.

Therefore, an individual application must always be added, as Paul does here: "To you, the word of this salvation is sent. In 3. cap. 25, 26 of the Apost. Peter does the same when he says: "You are the children of the prophets and of the covenant. God first raised up his child Jesus and sent him to bless you." A teacher must study this carefully, if he is to cut off all excuses and exceptions and prefer chains of restraints on all sides. He must present the general grace, how God does not intend to exclude anyone who does not want to stay behind. He must try to get as close to the heart of the listeners as possible, so that they feel that they are also meant. "

If, however, Rambach recommends a "special application" as necessary and means that special application, which is either given in a separate part or is appended at the end of the whole treatise, we cannot agree. The reasons for this are Cap. 5, § 6, Annot. 2, p. 160 ff. have been explained in more detail. This method, popular even with the most capable preachers of the 17th and 18th centuries, even by a Fresenius and Rambach, is definitely in conflict with the unified thought in which the sermon should move as a whole. When Fresenius treats the topic of the epistle on the 2nd Sunday of Advent: "The complete hope of the faithful" in three parts: 1. what it works in us; 2. in which people it is found; 3. what it actually consists of, and then follows it with a special "dedication" of almost six pages; when Rambach, on the basis of Phil. 2, 6-9, presents "The twofold condition of our Mediator", namely 1. The state of his humiliation; 2. the state of his exaltation, devotes eight pages to these two parts and spends seven to eight pages on the "application", even making applications twelve pages long (p. 35. Sermon in: Reflections on the Counsel of God), these applications do not appear as an intregrende part, but as an appendage of the sermon, which could quite well be missing without adding to the sermon. The sermon presents itself with the conclusion of the last part already as a complete whole. The application should rather

The whole sermon is already application, whether the application is given immediately to each part after it has been brought to the understanding of the listener, or whether the whole sermon is already application; cf. p. 163. Hüffell says quite correctly in this regard: "A special application, which in the old homiletics even had a fivefold relationship, cannot... have a speech, because the speech itself carries its application in itself, or because the whole speech is to be an application; one would then have to want to place this application in a repetition of the most important moments or in some particularly strong encouragements.

"As long as the sermon had not yet come to the idea of a completed and in itself finished action, strange things had to intrude everywhere without being noticed. Therefore, just as the introduction or the entrance was used for the discussion of special subjects, ... so it was also done ... with the use of the speech. ... That our more recent homiletics has departed from this is due to the more clearly emerged idea of the unity in which the action of the speech is conceived, and to the tendency of the whole sermon to be directed toward the practical and truly edifying, whereby a special application falls away of its own accord as completely inadmissible. Our homiletics, however, permits under certain circumstances a certain application at the end of the speech, which then consists either in a summary overview of the whole, or in a general, particularly urgent exhortation, and which cannot be missing at all in the case of some topics, but is not entirely reprehensible in the case of any.

Note 2.

The content of a text is called theoretical if either a history, e.g. a miracle of Christ, is reported, or a theoretical article of faith, such as the divinity of Christ, the resurrection of the dead, etc., is treated, or an error is refuted.

Practical, on the other hand, is the name given to the content of the text when either a practical article of faith, e.g., of regeneration, justification; or of a virtue, such as meekness, peaceableness; or a vice, e.g., carnal anger, covetousness, etc., is set forth.

§ 2.

The application of a theoretical matter can best be done by basing it on a practical theorem which is derived by correct inference.

Annotation.

Hüffell: "The text must... be placed in the practical point of view from which the preacher for this time...

wants to go out. The richness of biblical content is infinite, and one can preach ten sermons on one and the same text and always remain true to the biblical spirit. But the true art of the preacher consists in making the text appear to the listener as if it were written for this particular treatment of the sermon alone."

A practical doctrine (*locus communis practicus*, *πόρισμα*) is a useful and edifying truth, which is drawn from the truth that lies in the text directly for the edification of the hearers, or as Rambach also defines: "Α *πόρισμα* is a useful truth, which is derived from the explained words of the text by a correct consequence." The right to derive such truths by proper inference arises partly from the nature of reasonable speech, partly from the proceedings of Christ and the apostles. When a reasonable man says something, it is rightly presupposed that he also acknowledges what follows unceremoniously from his words. If, for example, a master commands his servant to light the lamp, he must also accept the consequences that follow automatically from this command, namely, that the servant put wick and oil into the lamp if they are not already in it. It would be absurd if the master wanted to rebuke the servant because he had previously provided the lamp with wick and oil. When Christ disputed with the Sadducees, he referred to Matth. 22, 31. 32 and the words of Ex. 3, 6: "I am the God of your father, the God of Abraham, the God of Isaac, the God of Jacob" and proved from them the resurrection of the dead, which the rationalistic Sadducees denied. For if God calls himself God even after the death of the archfathers and says that he cares for them, it follows that they could not be completely destroyed, but would live again one day, so that they could continuously enjoy God as their highest good after soul and body. Likewise, Paul proves the justification of the Gentiles by faith from the promise given to Abraham: "In you all Gentiles shall be blessed", although in this promise justification by faith was not mentioned with explicit words. But if the Gentiles are to be blessed, who had neither the law, to which the Judaizing false teachers referred, nor the works of the law, on which they insisted, then this can happen by grace alone, without works of the law, through faith alone. Cf. Luther: Explanation of the Epistle to Galatians, p. 332, § 194 ff.

The justification for such conclusions, or the right to deduce them from the truths of the text, lies in the complete harmony of all the truths of the divine word, which are connected like the links of a chain. Therefore, from one truth that is rightly recognized, many others that are related to it can be deduced.

Only no conclusion may violate the holy scripture and the three analogies of faith. As an example serve the first promise Gen. 3, 15: "The seed of the woman shall bruise the head of the serpent", i.e.: destroy the devil's kingdom. From this follows the porismata: Christ is a holy man, he is true God and: there is a resurrection of the dead. The kingdom of the devil cannot be destroyed by anyone who is trapped in it by sin, so the destroyer of the satanic kingdom must be without sin. Furthermore: A mere man cannot defeat such a powerful enemy as the devil is; now the Messiah shall overcome this strong one, therefore he must be true God, Luc. 11, 21. 22. (Luther: "When a strong one is overcome by a strong one, and his armor and household goods are taken, etc., then he also testifies that no one can overcome the devil except God alone, but that no one can boast that he can cast out sin or the devil through himself.") Furthermore: The devil exercises his power through sin and death; if this power is taken away from him, death can no longer rule over men: consequently there is a resurrection of the dead. These truths follow with necessity from the promise given.

In order to draw such truths from a text, a twofold requirement is necessary, namely a thorough understanding of the text and the ability to derive others from a given truth by a correct conclusion. For this, consider the following hints. One can gain such a truth by concluding:

1. from the general to the particular. E.G.: 1 Pet. 5. 7 Peter writes: "Cast all your care upon Him, for He cares for you." Porisma: We should also cast our care for earthly goods on the Lord.
2. from the particular to the general. Luc, 15, 14 ff. says of the prodigal son: "Then he fell into himself. Porisma: In adversity, many a man comes to the knowledge of his sin. - V. 18 the prodigal son said, "I will turn myself out and go to my father." Porisma: The assurance that God is gracious to the fallen sinner is a powerful incentive to repentance. - V. 21: "I am not worthy to be called thy son." Porisma: The sense of one's own unworthiness is a mark of true repentance.
3. from the like to the like. 1 Corinthians 10:2, 5: "They were all baptized under Moses with the cloud and with the sea,...but God was not pleased with their many." Porisma: The outward use of the means of grace does not protect the muzzled Christians from the judgments of God.

4. from the opposite to the opposite. Matth. 5, 3: "Blessed are the spiritually poor, for theirs is the kingdom of heaven. Porisma: Blessed are those who falsely imagine that they are spiritually rich
5. From the physical to the spiritual. Luc. 17, 12: "The lepers stood afar off." Porisma: He who is in the knowledge of his sin is more inclined to flee from God than to draw near to him. Cf. Adam, who hid himself; Peter ("Lord, go out from me"); the tax collector in the temple.
- From the lesser to the greater. Luc. 5, 5: "At your word I will cast the net." Porisma: Even the earthly profession must be conducted according to the word of God.
7. from the greater to the lesser. Luc. 15, 2: "This one accepts sinners and eats with them." Porisma: If Christ could not please the world, we can expect it all the less.
8. from the foregoing to the following. John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Porisma: To love God again is one of the noblest Christian duties.
9. From the following to the preceding. Gal. 3, 13: "Christ redeemed us from the curse of the law when he became a curse for us (for it is written, 'Cursed is everyone who hangs on wood')." Porisma: The curse of the law is a prison, in which by nature evil men lie imprisoned."
10. from the cause to the effect. Hebr. 12, 29: "Our God is a consuming fire." Porisma: As little as the stubble can stand before the fire, so little can sinners stand before the holy God.

From the effect to the cause. Luc. 7, 14: "Young man, I say to you, stand up." Porisma: Christ's word is a word of life.

Chemnitz writes about the derivation of such practical truths: "Every doctrine is, with respect to the text, either an explicit one, expressed in the text itself, or a hidden one, to be deduced by a correct conclusion. And every doctrine is to be duly used and applied according to all circumstances.

However, also here some necessary rules are to be observed. 1. they must be appropriate, and the one that is particularly appropriate to the place and time must have the process; 2. they must be easy to understand, in the right order, and in the right way.

the text flowing, not forced; 3. the hidden must have a correct and apparent, not an occasional or weak conclusion. Thus from the genus flows the species, the antithesis from the image, from the greater the lesser, from the lesser the greater, from the cause the effect, from the effect the cause, one antithesis from the other, etc.; they must not be taken from faulty translations."

Whoever pays attention to these indications will, with some practice, if he does not lack divine light and wisdom, not find it so difficult to derive important truths from his sermon text. "By this divine light," says Rambach, "one must allow himself to be freed from his false prejudices, which often cause the most erroneous conclusions to be drawn from Scripture. E.G.: A mind still stuck in prejudices will soon extract the porism from 2 Sam. 6, 16: "Michal saw King David dancing (actually jumping and leaping for joy) before the Lord," or before the ark of the covenant: "A dance in honor no one can resist." According to Rambach, the requirements for deriving porismata correctly also include: "a sufficient science of the fundamental truths and the connection between them, how one is linked to the other"; and: "attention and patience in meditation, especially in such words which seem to be unfruitful. The whole Scripture is useful for teaching, etc.". For example, 2 Timothy. 4, 13 Paul writes: "The mantle that I left at Troas near Carpo, bring it with you when you come, and the books, especially the parchment. With this, the Ishmaelites are dragging their feet that such trifles are in the Bible. But certainly, therein lies one of the most important truths, namely, that Christianity does not consist in high speculations, in which a man must so immerse himself that he forgets all temporal things about it and encloses himself in the cell. This idea of Christianity was not seen in the apostles, they lived, traveled like other people, took care of other things, they used the opportunity and convenience. Isn't this a doctrine that the whole Christianity needs, especially since God has seen the monasteries before. So a different idea of Christianity has been made to us."

§ 3.

Such a truth (porisma), derived from the text, is now to be treated in the right way. This is done by first briefly proving its reason in the text, then sufficiently explaining, proving and explaining it, and finally wisely applying it to the audience.

Annotation.

How is such a truth, which is to be the basis for the application of the text, to be treated? The answer is: first, it must be proved that it is really contained in the text and that it arises unconstrained from it. The more obvious a porism is in the text, the better it is. They should never be so far-fetched that one can only arrive at them through several middle conclusions. For example, if someone wanted to derive the sentence from the words Gen. 1, 2: "God said: let there be light, and there was light": The children should obey their parents, then, in order to come to this, however, indisputable truth, the following conclusions would have to be made: The parents bear the image of God in themselves. As the creature behaves towards God, so must the children behave towards their parents. Now the creature behaves in such a way against God that it is obedient at his beck and call. Consequently, the children must also be obedient to their parents in such a way that they willingly obey their commands: Wink and command willingly follow. Such a derivation of truths is playfulness and can only be to the detriment of the listeners, because they must come to the thought that one can prove anything from any text. As is well known, Carlstadt had taught his Orlamünders such proofs, of which Luther gives some samples in his writing: "Wider die himmlischen Propheten" B. 29, p. 159 f.. From the gospel of the wedding at Cana, the porism arises quite unceremoniously: When lack occurs, the Lord reveals his glory. That this is in the text is easy to prove: At the wedding in Cana there was a shortage of wine. The supply was not sufficient, and the new spouses were too poor to procure more. The Savior used this opportunity to perform his first miracle and thereby reveal his glory, his omnipotence. This is how the Lord still acts today; where there is lack among His own, He comes with His help and reveals His glory. Luther: "For this reason, this miraculous work is primarily intended to help us learn to recognize our dear Lord Christ and, with certain confidence, to run to him when we are in need and seek help and grace from him, which will certainly come to us in due time. With these words, Luther did nothing other than derive the porism from the Gospel: In need and distress, we will certainly receive help from God through our prayers.

If the porisma has been proven from the text in the indicated or similar way, it must now be further explained, proven and explained. That this must be done primarily from the text itself is self-evident and should not have to be explained first. In the case of didactic texts, regardless of whether the doctrine which

According to Reinhard, "everything depends on whether what belongs to a thorough treatment of the given matter is found in the text and can be derived from it without constraint, or not. In the former case, one must necessarily adhere to the text and develop everything from it through a natural analysis; one thereby gains the advantage that everything is more easily grasped and impressed upon the memory, and the listeners at the same time receive a guide to a fruitful reading of Scripture and to useful reflection upon it. In the other case, at least as much as possible is related to the words of the text, and the rest is supplemented by free meditation." If, however, the text does not contain the arguments necessary for a complete treatment of the subject, then not only can, but what is missing must be drawn from other passages of Scripture, about which more details have been given in § 12 of the preceding chapter, p. 261 ff. Here is just one more example for a better understanding. From Luc. 15, 4: "What man is there among you who has a hundred sheep, and if he loses one, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it?" the porism follows of itself: "Christ came into the world to seek the one that was lost. In the treatment we must first explain what is meant by the lost and the seeking of it, and then prove the truth that Christ appeared for this purpose from the text itself and other passages. This proof is partly from passages like Luc. 19, 10: "The Son of Man has come to seek and to save that which is lost", partly from examples like how Jesus visited Zacchaeus (Luc. 19, 1-9), how He drew the Samaritan woman at Jacob's well to Himself (Joh. 4, 6 ff.), how He opened the eyes of the blind (Joh. 9, 1 ff.), and others. The simile of the shepherd who searches for his lost sheep until he finds it serves to explain this truth, or also the opposite, by showing that just as Satan only aims to lead people into all kinds of error, to plunge them into sin, etc., so Christ wants to free them from error and bring them back from their wrong ways.

The application can and must be different according to the condition of the listeners and the purpose the preacher wants to achieve. The Lord spoke the words taken as an example in order to refute the Pharisees who were grumbling against him; therefore, the porisma drawn from them should first be used to refute those who have wrong opinions about his coming. But it can also serve as an exhortation to listen willingly to the voice of this good shepherd seeking the lost and to let himself be found by him, and finally to the

Comfort for those who, being in temptations, doubt whether Christ will also accept them, who exclaim with David Ps. 119, 176: "I am like a lost sheep gone astray."

Chemnitz: "When we have explained and elaborated a part from the sources, in other words, by comparing it with the preceding and following and with parallel passages, etc., then teachings can be added, which can either follow each part or be added after the complete explanation of the whole text; however, one has to see what is preferable in each place. And if several teachings flow from our text, one should act diligently on those that are appropriate to the place and time.

Therefore, the text must be carefully examined and considered, so that we can take appropriate lessons from it. No one can prescribe a certain rule, but depending on the gifts given to each one, he can draw more or less happy lessons. But we recommend fervent prayer and sober living; and as our lives have been, so will our meditations be.

After we have taken a locus communis or a doctrine from the text, we must 1. show how it flows from the text; 2. confirm it with parallel passages and 3. with examples. Then, for the sake of a more fruitful expansion, proceed to the application or use of the teaching, which may consist either 1. in exhortation, 2. in admonition, 3. in consolation, or 4. in refutation. And with the individual ones we can proceed in the same way and likewise 1. show how the exhortation flows from our teaching, 2. reinforce it with parallel passages and 3. explain it with examples or with a simile.

In everything, however, we should see to it that we speak either with words of the Scriptures or other pious words, lest we give offense to the hearer."

§ 4.

From historical texts that contain an account of a divine miracle, it is best to infer a general mystical currency that contains the mystical application of miracles.

Note 1.

As is well known, most of the evangelical pericopes contain reports about miracles of Christ. It is not enough to elaborate on these reports, to explain them, etc.; rather, the important doctrines contained in them must be emphasized and put to the heart of the listeners. This is best done by a so-called mystical application, by which bodily things are transferred and applied to spiritual ones. If, for example, one speaks about the gospel at the

Sonnt. Estomihi preaches how Christ gave the blind man his face, so in the mystical application it can be shown how the bodily blindness is an image of our spiritual blindness and how this also must be healed by the Lord. "The miracles of Christ have," writes Rambach in his explanation of s. Instit. Herm., "insofar as all of them have a mystical meaning, insofar as the same bodily cures of the blind, deaf, dumb, etc. have pictured the cure of our spiritual diseases, which, as works of Satan to destroy, the Son of God had appeared. For example, as often as Christ cured a blind man, this represented that he had come to free our mind from the inability to recognize spiritual things, of which bodily blindness is an emblem, etc. But some have also observed that some miracles have a mystical-prophetic meaning and depict certain miraculous events, e.g. that the woman Luc. 13, who walked crookedly for 18 years and was cured by Christ on the Sabbath, was a symbol of the Jewish people, whose backs were bent by God through severe judgments 18 centuries after each other (Ps. 69, 24: Bend their backs at all times) and who should be restituted on the Sabbath of the New Testament and freed from their spiritual misery.

Note 2.

In particular, the following should be noted with respect to the texts at issue here:

One should see that the mystical application is well founded in the matter itself and does not consist in a forced accommodation. *)

The mystical application of the miraculous works of Christ is based on a conclusion from the lesser to the greater. The conclusion is as follows: If the Lord was willing to heal all kinds of physically sick and miserable people, how much more is he willing and ready to help our souls, to heal their far more dangerous diseases. Rambach: "One can look much deeper for the foundation of such mystical applications and shut up all those who want to pass it off for mere gimmicks of the ingenium.

*A distinction must be made between the meaning and the accommodation of a scriptural word. The meaning is intended by the Holy Spirit, the accommodation is made by a human being. What is an accommodation? It consists in the fact that the predicate, which is said of a certain subject, is applied to another subject because of a similarity, which the author did not even think of. For example, if the predicate of the words 2 Sam 1:21, "Ye mountains of Gilboa, let there be neither rain nor thunder upon you," were applied to Mount Golgotha, it would be an accommodation. A cursing of the mountain Golgotha would not be a meaning, but a mere accommodation of the mentioned word.

"For it was according to the wisdom of God that the miracles, by which the true Messiah should be recognized, should coincide with the purpose of his mediatorial office, which he was sent into the world to accomplish. This is also the reason why these miracles are called *σημεία* or signs, because according to God's intention they should at the same time designate and represent something higher. In addition to this, there are two more reasons.

a) It is found that the prophets, when they want to describe the benefits of the Messianic Kingdom, use such expressions that allude to the miraculous works of Christ. E.g. Is. 35, p. 6: "Then the eyes of the blind will be opened" etc. Here, the prophetic context does not speak of the days of Christ's flesh, but of the benefits that should befall the church of the New Testament in the last times. The expressions, however, aim at the miraculous cures of Christ, which therefore must have been (signs) of the spiritual benefits that are to happen to the souls of men in the kingdom of the Messiah.

b) Sometimes it is found that the Lord Jesus himself pointed out the spiritual meaning of his miracles. When he healed a man born blind and gave him back the light of his eyes, he said before John 5: "Because I am in the world, I am the light of the world. What else did he want to do by this than to give the key to the spiritual meaning of this miracle to his disciples. When he wanted to awaken Lazarum, he said before Joh. 11, 25: "I am the resurrection and the life, whoever believes in me will live, even if he dies"; in which words also lies the reason for the mystical application of this miracle. When he fed five thousand men with five loaves of bread in John 6, he took the opportunity to present himself to his disciples as the bread of life, which came from heaven to give life to the world.

It is true that Christ did not show the spiritual application of all miracles, just as he did not explain all parables, but only some of them to his disciples. But the rule must apply here: *similium similia est ratio*. For what reason can one give why only these miracles should have a spiritual meaning and not the others? This, then, is the most solid reason for the mystical application of the miracles of Jesus Christ."

For a better understanding, note that the miracles of Christ can be divided into three classes.

To the first class belong all those which consisted in cures of diseases, and of this kind are most of the miracles of Christ. In the case of these miracles, the principle of mystical application is twofold:

All bodily diseases and infirmities that Christ healed are similar to the spiritual diseases of the soul.

2. by healing these bodily ones, Christ proved Himself to be the physician of all diseases of the soul.

Examples: The bodily blindness is a visible image of the blindness of our soul, i.e. of the inability to recognize spiritual, heavenly things, 1 Corinthians 2:4. Therefore, as often as Christ gave sight to a blind man, he wanted to prove himself as the one who came to enlighten our understanding and to make us capable of knowing the truth, Luke 1:77. The bodily dumbness is an image of our inability to praise God. When Christ opened the mouth of a mute and gave him the knowledge and use of speech, he was indicating that he wanted to give those who are mute to praise God the ability to proclaim the virtues of God, 1 Pet. 2:9.

To the second class belong the miracles in which the Lord bestowed other bodily benefits upon men. For these, the following rules are to be observed:

1. These bodily benefits are an image of the spiritual ones, with which they have an exact resemblance.
2. Christ has proven himself to be the one who wants to bless us with the analogous spiritual benefits.

Thus, for example, the feeding of such large crowds with such a small supply of bread and fish was meant to show that Jesus himself was the spiritual bread that had come from heaven, who could satisfy our souls through small means and sustain them in the desert of this world. Cf. John 6:27, where Luther remarks: "As if he should say, I will give you other food; why will you be such poor beggars, seeking and desiring these small portions and beggars from me; I will give you other food, which shall not perish, a bread that shall endure forever, which also shall not cause you to die, but shall sustain you unto eternal life." Hengstenberg: "What Jesus does outwardly is an indication of the powers and treasures that are with him for the direction of his actual calling, for the granting of eternal life."

which is the only goal worthy of God's people, the only gift worthy of the true Savior. Whoever does not see signs in this sense in the miracles of Jesus, but only the beginnings of an activity aimed at external earthly happiness, degrades both himself and the Savior. Furthermore, when Christ calmed the wind and the sea with one word, he was depicting how all the storms of severe temptations and persecutions that roar over his church will finally be calmed by his miraculous power.

To the third class belong such miracles of the Lord, which happened for the judgment. With these, the judgments are depicted that will one day fall upon the enemies of the church. We find only three such miracles reported in Scripture, namely: Marc. 5, 12 ff., when Jesus allowed the devils to drive into a herd of sows, whereupon they threw themselves into the sea. "This was meant to show," says Rambach, "that the end of those who roll around like swine in lust would be in the lake of destruction, in the company of all unclean spirits. Further, Matth. 21, 19 ff. where the cursing of the barren fig tree is reported. Calov interprets: "As a sign that the Jewish people would also wither away by God's righteous judgment because of the rejection of the Lord Messiah, who was sent to them first, as to the lost sheep of the house of Israel." Third: Joh. 18, 6, when Jesus struck the rejecters to the ground by His word: "I am". With this the Lord signified His power by which He could nullify all the plots of His enemies.

Rambach gives the following hint concerning this mystical application: "Because such mystical applications are of great importance, the analytical explanation of such texts must be made all the shorter and more nervous, so that one retains time to carry out the mystical application sufficiently. But one does well if one intersperses the semina applicationis in the explanation from time to time, that is, if one lets a reflection flow in from time to time that paves the way to the mystical application of use that one wants to make in the end." This we cannot recommend. Most of the miracles of the Lord are so clear and simple that they do not even need an explanation, at least not one that requires a whole part. And if this explanation becomes a "Meder narrative" that broadens what is briefly and succinctly reported to the point of disgust, then it is all the more evil. Rather, the topic should be understood in such a way that the entire sermon is applied in all parts, e.g., about the Gospel on Sunday. Oculi (Luc. 11, 14-28): "Jesus Christ, the Savior from the devil's kingdom. 1. He destroyed the devil's kingdom; 2. He cast out the devil's kingdom from our hearts.

and makes the kingdom of God come to us; 3. He keeps us from falling back into the devil's kingdom.

Of course, other lessons can be drawn from the texts that contain miracles of the Lord, e.g. from the Gospel on the 3rd Sunday of Epiph. (Matth. 8, 1 ff.), in which v. 1-4 the cleansing of a leper is reported, from the omnipotence of Christ, since the leper said to the Lord: "Lord, if you want" etc., and the Lord answered: "I will do it, be cleansed"; after v. 4 from the sacrifice of thanksgiving, which one should offer to God after having received help, because the Lord said to the leper: "Go and sacrifice the gift" etc. However, these teachings are only secondary in comparison to the one about the cleansing of the spiritual leprosy, and therefore are only to be treated if either the gospel has already been preached several times and the primary teaching has been treated, or a special circumstance prompts the choice of such a teaching.

§ 5.

Although such a practical truth can be treated according to the well-known fivefold usage (didascalical, elenctic, epanorthotic, paedeutical and paracletic), it would be pedantic schematism to want to make this fivefold usage application in every sermon.

Note 1.

Dr. Walther: "The second requirement of a sermon is that God's Word be applied correctly in it. What the necessary right application of it consists of is told to us in two passages of the Holy Scriptures: 2 Tim. 3, 16, 17: "For all Scripture inspired by God is profitable for doctrine, for judgment, for correction, for chastening in righteousness, that a man of God" (a servant of God) "may be perfect, fitted for all good work"; and Rom. 16, 4: "But whatsoever is written aforetime is written for our learning, that we through patience and comfort of the Scriptures may have hope." God's Word is thus to be applied in the "sermons" in a fivefold manner, or, to keep the Greek term with our ancients, not only didascally (for teaching), but also elenctically (for punishment or refutation of false doctrine), epanorthotically (for correction or punishment of sins), paedeutically (for chastening, i.e., for education or exhortation), and paracletically (for consolation). This is not to say that every sermon or every main subject occurring in the sermon is classified according to this topicality of the application and is to be used in this way.

The five usages of the Word of God, as indicated by the Holy Spirit Himself, are to be the basis of every preaching of the Word of God. Rightly writes Joh. Jak. Rambach: "Some preachers bind themselves to the known five usages in such a way that they consider it a mortal sin if they do not touch one of them (once); because they think that it is not a perfect sermon which does not have its five usages, and in which one does not: 1. teach a little, 2. refute the heretics a little, 3. punish a little, 4. admonish a little, 5. comfort a little. They think that because Paul says in 2 Tim. 3, 16 that all Scripture is useful for teaching, for punishment, for correction, for chastening, and because he adds Rom. 15, 4 that we should have hope through the consolation of Scripture, then they must necessarily lead all texts of Scripture through all five usages, even if it should be said: De omnibus aliquid, et de toto nihil (of everything something, and of the whole nothing), and they should also drag the *usum elencticum* with hair, and raise old rotten heretics from the dead. About this, the listeners of the thing become so accustomed that they no longer have any attention, because they know that their pastor always plays on a lyre strung with five strings; therefore, they are no longer affected by his teaching, by his refuting, by his punishing, admonishing and comforting; especially when all this is done in a sleepy manner and there is no affect and life in it. Sometimes, however, it is convenient that all five *usus sua sponte* (of their own accord) flow out of one gospel; but the teacher must always check what the material, the condition of the audience and other circumstances require and suffer. Prudence, therefore, must decide whether one should take more than one *usus*, and which one should be especially urged, which one should be omitted, or touched upon only recently." *)

Note 2.

Specifically, the following should be noted regarding this beneficial application of the teaching of sacred Scripture:

1. with the didascal application the proofs are led:
 - a) From a clear testimony of the holy scripture. If one wanted to show, for example, that the repentance of a sinner is, as it were, a resurrection from the dead, then one could

*) Andr. Gerh. Hyperius, Prof. at Marburg, in his *Homiletik (De formandis concionibus sacris seu de interpretatione scripturarum populari, 1553)* first pointed out the different sermon genera according to 2. Timoth. 3, 16; Rom. 15, 4 in a detailed way and called them: *doctrina, redargutio, institutio, correctio, consolatio*. Hyperius became the actual founder of the scientific homiletics of the Protestant church through his aforementioned work.

This can be proven from Ephes. 5, 14: "Wake up, you who slept, and rise from the dead" etc., Col. 2, 12 and similar words;

- b) by correct conclusion. If the doctrine were to be proven: God is truthful in all His promises and threats, then the proof can be taken from 1 Sam. 15:29: "The hero in Israel does not lie" etc.. It is true that it does not say here in express words: God is true, but it follows by simple inference from the opposite, for he who does not lie is true;
- c) From the analogy of faith and sacred truths. That the works of a natural man, despite all outward appearances, are not truly good works, can be proven from the analogy of the doctrine of man's inability and spiritual death. For if the natural man is dead in sins, Ephes. 2, 1, according to Rom. 8, 6-8 he is carnally minded, filled with enmity against God, then no work of his can be good in the sense of the law, the fulfillment of which consists of love for God and neighbor, Rom. 13, 10.

Evidence from reason and philosophy is not to be rejected outright, but it must be used only very rarely and cautiously. On the whole, they can be dispensed with, since better proofs from divine revelation, the holy Scriptures, are available in abundance, and these exert a much greater power on the believing congregation than all philosophical and rational proofs. "A simple Bible saying seizes and overpowers wonderfully; even the not yet enlightened hearers are more stimulated by it than by other reasons, and the appropriate Bible sayings in a sermon always sound like a voice from above." (Hüffell.) Just think of Augustin and Luther, what power the word Rom. 13, 14 exercised on the former and Rom. 1, 17 on the latter!

2. in the case of elenctic application can be cited as evidence:

- a) The silence of the Holy Scripture. For example, Scripture does not say a word about the immaculate conception and sinlessness of Mary. Rather, it excludes only Christ from the natural conception and sinlessness;
- b) the testimony of the opposite. Thus the doctrine of Mary's sinlessness can be refuted from Luc. 1, 47 where Mary herself calls Christ her Savior. If she needed a savior, she had to be a sinner;

- c). The blasphemy of a doctrine. If the assertion that God provokes man to sin were to be refuted, it is easy to answer that such an assertion is blasphemy. How could God punish sin and be the judge of the world if He Himself would provoke to sin; Rom. 3, 5. 6.
- d) the harmfulness of false doctrine. The Calvinists' teaching that those once truly born again cannot fall from grace again would make people carnally secure. Consequently, it must be false.
- 3. in the pedagogical application can be attracted as evidence:
 - a) explicit commandments of God. For the exhortation to love the enemy: Matth. 5, 44; for prayer: Matth. 7, 7 and others;
 - b) Necessity and equity. So we should also love the enemy because love is the only means to win him, Rom. 12, 20. And did God not love us, his enemies? Rom. 5, 10;
 - c) Usefulness. Love for enemies has the multiple benefit of overcoming the lust of hatred in ourselves, keeping a calm conscience, becoming more like Christ, but keeping our neighbor from further sins, making him our friend, etc.;
 - d) the explicit prohibition, the shamefulness, etc. The prohibition is Deut. 19:17, "Thou shalt not hate thy brother in thine heart." And shameful is to hate the enemy, because in him we hate ourselves, since we have the same nature with him. Hatred also makes us unhappy ourselves, it is burdensome for ourselves, incites the enemy to vengeance, etc.;
 - e) Examples. Above all, the examples of God, Christ, Stephen, Paul, David, Moses and other believers.

In the epanorthotic application, the same arguments can be used as in the pedagogical ones, e.g. the explicit prohibition. If one wants to warn against the earthly worries that come from unbelief, the prohibition Matth. 6, 31: "Therefore you should not worry and say, what will we eat" etc. is to be used.

- 5. the paracletic application assumes:
 - a) Of God's will and providence. Without God's will and permission nothing can happen to us, Satan has no power over us. Matth. 10, 29. 30; Job 1, 12;
 - b) of God's presence and help. Ps. 23:4; 91:15; 145:18;
 - c) Of the benefit of suffering and temptations, Rom. 8, 28 and others;

- d) Of the brevity and insignificance of the same. Rom. 8, 18;
- e) their purpose and effect. The faithful are kept from pride by suffering, temptations, etc.; they learn to place their hope more and more in the grace of Christ alone, denying all their own worthiness; their prayer becomes more and more earnest, their faith purified, their desire for eternal life more ardent.

§ 6.

Regarding doctrine, it should be noted in particular that the preacher has the sacred duty to preach the whole counsel of God for salvation, but especially to present the main doctrines of the Holy Scriptures in detail and intelligibly.

Annotation.

The apostle Paul testifies according to Apost. 20, 26, the apostle Paul solemnly testified to the elders of the church at Ephesus, when he took leave of them, that he was pure from all blood, i.e. that he was not to blame for any of the members of the church at Ephesus, if he lost his salvation through impenitence, that this was only due to his own fault. The reason for this, namely why Paul knew himself to be clean of all blood, he gives in the words of the 27th verse: "For I have not behaved unto you, that I have not declared unto you all the counsel of God" (*πασαν την βουλὴν του Θεού* = the whole counsel of God) i.e. the whole counsel of God, conceived from eternity, for the redemption and salvation of the human race lost in sin. With these words the apostle briefly summarizes what he said in vv. 20 and 21: "How that I have not kept any thing that is profitable, but have preached unto you, and taught you openly and specially, and have testified both to Jews and Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Of all the individual doctrines, causes, means, which the whole counsel of God contains, Paul had not concealed anything from his hearers, had not omitted or added anything, had not falsified anything, but had proclaimed it in all its purity and its full extent, so that they had no lack of any doctrine. In particular, he had testified to "repentance toward God and faith toward the Lord Jesus" as the summa of Christian doctrine or divine counsel. In this, the high apostle stands as a model for every preacher, for every preacher, even the least, should and must administer his office in such a way that he is pure from all blood, withholding from his congregation nothing of what he is called by God to preach to it, namely the whole counsel of God for the

Blessedness, Dr. Walther writes about this, after he has referred not only to Apost. 20, he also refers to Deut. 12, 32; 2 Timoth. 3. 16 and others:

"First of all, it is an essential deficiency if a preacher only presents biblical teachings to his listeners, but not all biblical teachings revealed for salvation, or if he mentions all of them one by one, but never presents some of them in some completeness, according to their connection with the doctrinal whole and according to their importance for faith and life. Since a preacher is not the master either of the faith of his hearers or of the Word, but only the steward of God's mysteries and a minister of the Word (2 Cor. 1:24; 1 Luc. 1:2), any concealment of a doctrine of the Scriptures is an irresponsible robbery that he commits against his hearers. It is therefore advisable for the preacher to make a plan at the beginning of each church year to use the Sunday and feast day pericopes in such a way that, with the addition of other opportunities for the recitation of certain important truths, every fundamental article of the Christian faith finds its place where possible during a year. If an attentive listener has heard a preacher for years, perhaps, without having received information about important things that belong to the Christian faith and life, this is no small reproach to the preacher. For example, if a preacher has never given thorough instruction on charity, on Christian freedom, on the means, on fraternal punishment, on banishment and church discipline, on the rights of the congregation and of the ministry, on the last things, on the duties of subjects against the authorities, of children against their parents, of servants and apprentices against their masters, of wives against their husbands and vice versa, on the obligation of betrothal, on marriage, on the degrees of relationship that hinder marriage, on the necessity of parental consent, on the education and training of children in the home and school, on morning, table and evening prayers, on domestic worship, on usury, on the inspiration of holy scripture, on church and sect, on the nature, custom and use of the sacraments, on temptations, on sin in the Holy Spirit, on the election of grace, on Christian perfection and so on. etc., it can happen through the preacher's fault that some of his listeners fall into the most dangerous errors through ignorance, and he cannot boast with Paul that he is pure from all blood."

With regard to doctrine, the following rules of Joh. Gerhard are still to be observed:

"1. The doctrines should not be strange and far-fetched, but should flow from the text so that they are either literally contained in it or by virtue of a good and obvious inference

can be derived from it. (2) The law and the gospel should be preached in the sermons; but since in the mixed multitude of the church the number of the impenitent and the secure are the majority, the law should be preached and inculcated more frequently; moreover, the wholesome use of the gospel does not take place in the hearts unless they are first crushed by the hammer of the law. (3) The mixing of the law and the gospel must be avoided with the utmost diligence. According to Luther's testimony, the main part of theological knowledge consists in precisely distinguishing the teaching of the law from the gospel. (The church ministers are commanded in 2 Timothy 2:15 to "rightly divide" the word of truth. If the gospel is preached to the impenitent and secure by circumventing the law, they are strengthened in their godlessness; if the severity of the law is enforced against the contrite by circumventing the gospel, they are driven to despair). (4) Doctrines taken from histories must be proved with a manifest and clear scriptural word; for one must not derive any doctrines from particular deeds, but must always look to the general rules concerning all. (5) In the study of doctrines, one may pass from the effects to the cause, from the affirmation of something to the rejection of the opposite, from the similar to the similar. Pious meditation, coming from a penitent and devout heart, is of great importance, especially when accompanied by earnest invocation of God and diligent reading of the Scriptures. (6) In explaining the articles of faith to the people, the necessary and fundamental should be dealt with, and the subtle and difficult questions should be referred to the schools. (7) When a proof by which an article of faith is confirmed and fortified has been presented, other proofs from other passages of Scripture may also be adduced, so that not only the complete agreement of Scripture may be shown, but also the hearts of the hearers may be more fortified in the truth.

§ 7.

In the refutation of false teachers and doctrines, as well as in the punishment of vices and depravities, special wisdom and caution must be applied if the beneficial purpose is to be achieved and no more harm than good is to be done.

Note 1.

Let us first hear Luther speak about the necessity of refuting false teachers. He writes: "Refute the willful spirits, otherwise your confession is only a larval work and of no use. Whoever believes his doctrine, faith, and confession to be true, right, and

He cannot stand in the same stall with others who teach false doctrines or who are devoted to them, nor can he ever give good words to the devil and his scales. A teacher who is silent about error, and yet wants to be a true teacher, is worse than a public fanatic, and with his hypocrisy does greater harm than a heretic, and is not to be trusted: he is a wolf and a fox, a hireling and a belly servant, etc., and is not allowed to teach, word, faith, or to be a teacher, and may despise and hand over doctrine, word, faith, sacrament, churches and schools; he is either secretly in cahoots with the enemies, or is a doubter and wind-farer, and wants to see where it will end, whether Christ or the devil will prevail; or is altogether uncertain of himself, and not worthy to be called a disciple, let alone a teacher, and wants to anger no one, nor to speak Christ's word, nor to hurt the devil and the world."

Quenstedt: "To the office of a faithful shepherd in the church belongs not only that he by teaching (*διδασκαλίαν*) gather sheep and lead them to wholesome pastures and springs of water, but also that he by punishment (*έλεγαν*) keep the wolves from the Lord's sheepfold, and from their pursuits and attempts protect the flock entrusted to him. - That is, that he not alone lay the foundation of faith, which is but one, even Christ Jesus, 1. Cor. 3:10, 11, but that he also opposes and hinders the manifold undertakings and plots of those who seek to overthrow that foundation in such a way; that he not only scatters the seed of the divine word, but also cleanses the field of the church from the weeds of false doctrine and error. To Jeremiah the prophet the Lord commanded not only to build and to plant, but also to pluck up, and to break in pieces, and to destroy, Ar. 1:10. "Behold," saith he, "I set thee this day over nations and kingdoms, to pluck up, and to break in pieces, and to destroy, and to build, and to plant." And all the prophets in common, Christ and the apostles, in their ministry, combined the terrifying thunder of the law and the sweet whispering of the gospel. "Teaching and weeping must be together in a faithful pious shepherd and pastor," Luther says beautifully. "A preacher must be a man of war and a shepherd. To defend is to teach, and that is the hardest art; after that he should also have teeth in his mouth that can defend and fight."

Above all, this too the apostle requires that a bishop be "mighty" not only *παρακαλεῖν & τη διδασκαλία τη υγιαινουση* "to be admonished by wholesome doctrine" (which is not only wholesome in itself,

but also makes healthy), but also *τους αντιλέγοντας ἐλέγχειν* "to punish (refute and convict) the adversaries," Tit. 1, 9. "For," he says further, v. 10, "there are many impudent (*ανυπότακτοι* = stiff-necked, intractable men, who will not be brought into any order, will not be bound by any regcln of faith), useless (*ματαιολόγοι* = men who assert their frivolous and vain opinions), Chatterers and seducers (*φρεναπάται* = people who deceive and deceive the soul, people who deprive souls nourished with the milk of truth of the vigorous nourishment of faith by the food of frivolous opinions of men thrown to the same, and equally seduce themselves and others) *οὐδὲ δεῖ ἀπιστομῆζειν*, whom it is necessary to shut up (every individual, not only in general)." "The apostle makes use of two significant words," says the blessed Chemnitz Dos. Loc. theol. P. J. Looc. de pecc. orig. c. b. p. 224, " means: to expose and convict of the nullity and falsity of the contrary doctrine, and *ἀπιστομῆζειν*, i. e. to advance such refutations that the adversary shall have no occasion to contradict further with any semblance." John, called Chrysostom because of his gold mouth, says of this passage Hom. II. in cap. 1. epist. ad. Tit. "that he might be mighty to exhort by wholesome doctrine," i.e., for the protection of his own and the destruction of enemies, "and to punish the gainsayers." For if he cannot do this, all is lost. For if one has not learned to fight against the enemies, and to take all the reason of the adversaries captive under the obedience of Christ, and to overthrow all the reason (*λογισμούς*) of them, let him remain altogether far from the preaching seat (*πορρω ἔστω θρόνον διδασκαλικού*). For everything else, namely, to be blameless, to have believing children, to be hospitable, righteous, and holy, can easily be found even in the hearers and subordinates. But this is what most indicates the teacher (*δτε μάλιστα χαρακτηρίζει τον διδάσκαλον* = which most denotes the peculiarity of the teaching office): to be able to teach with words and to refute the opponents."

As it is the double office of the physician to preserve the existing health and to restore the broken one, so it is also incumbent upon those who are entrusted with the spiritual care of the soul, not only to instruct by right and sound doctrine the hearers commanded to their allegiance, but also to guard with all diligence against all heresies, which are like a pestilence and like a cancer, 2 Timothy 2:17. The apostle predicts Acts 20, 29, that fierce attacks of wolves are threatening; "this I know," he says, "that after my departure there shall come among you abominable wolves, which shall not spare the host." (The false teachers he calls wolves, Christo, the teacher of the divine

He therefore exhorts the servants of the church to be brave, to wait faithfully for their office and to bravely resist the wolves that would break into the sheepfold of the Lord and devastate it. Here belongs the saying Hohel. 2, 15: "Fahet uns die Füchse, die kleinen Füchse, die die Weinberge verderben." To which words Augustine gives the following commentary: "... What does it mean: 'Fahet the foxes' other than to defeat the heretics with the authority of the divine law and to bind and tie them up with the testimonies of sacred Scripture, as with fetters?" (Ethica pastoralis.)

Note 2.

As certainly as a preacher as shepherd and guardian of his congregation has the duty not only to teach, but also to defend, thus also to refute the errors and heresies that threaten his congregation from the Holy Scriptures, so wisely and carefully must he act in refuting the errors, in the fight against false teachers. Briefly and accurately says J. Hein. Faustking († 1713 as Oberhofprediger and Kirchenrath at Gotha): "A preacher must see that he is certainly wise: in punishing as a cautious Nathan; in refuting as a thorough John; in exhorting as an edifying Paul; in warning as an emphatic Amos; in consoling as an agile Joel." For all, the following two rules are to be observed:

1. he does not bring false doctrine into the pulpit, of which the congregation knows nothing, or is not threatened.

Here applies: "De haeresi ignota apud imperitam plebem disserere, est eandem serere." If a preacher believes that he must immediately present and refute every heresy that is brought up by some swarm spirit or false teacher to his congregation, then he is announcing the devil. Many a congregation would be far better off if the preacher were less concerned with all kinds of heresies in his sermons and more concerned with the edification of the listeners. And many errors would be far more short-lived if they were not given the quite undeserved honor of being heeded and refuted. Furthermore, why should the old buried heretics and heresies, such as the Carpocratians, Manichaeans, Sabellians, Schwenkfeldians, and many others, be brought out of their graves again and again and presented to the congregation? Let them lie quietly in them. To serve all kinds of old and new heresies to the congregation on Sundays is not an appetizing business anyway, and to expect the congregation to have an appetite for it, to accept it with pleasure, shows at least a rather strange taste of the

Preacher. But we remember a preacher who could not preach a sermon without killing a couple of heretics, and who wanted to start the foundation of new churches by first killing all sects and enthusiasts in the surrounding area in his sermons. He succeeded in neither the one nor the other.

If a false doctrine must be refuted, let it be done briefly, thoroughly, with holy earnestness, and yet also with true gentleness.

Rambach: "The presented error must be duly refuted ... thoroughly, so that one puts the knife to the throat of the error from the word of God, so to speak, in order to lift it out of the ground. But if one lacks this ability, then one leaves the wretched use to another. To the thoroughness also belongs that one sometimes indicates the *πρώτον φεῦδος* and the origin of the error, too times when the text itself gives opportunity for it."

Quenstedt: "In the refutation of heretics and other heterodox, as well as of their false doctrines, one should apply the due moderation and prudence in the pulpit and bring the zeal to the right measure so that it neither exceeds the limits of what is permissible by excessive heat and severity, nor is it weakened by hypocritical lukewarmness. For "equally useless is the idle and sleepy indolence and the unskilful hot temper," says Gregory of Nazianzus, Orat. 26. And again, in the 32nd discourse delivered in the presence of 150 bishops, he says: "But this is what I think, and I make it a law for all pastors and preachers of right doctrine, that they neither provoke the minds of men by harshness, nor make them proud and insolent by treading softly, but that in matters of faith they act with prudence and deliberation, and in none of the above do they deviate from the right middle road." "I statuiert, says the Redonatus Lutherus (the re-gifted Luther), we mean Leonhard Hutter in Iren. c. II. p. 5, "that in a teacher, a theologian, both must be present, namely, the endeavor both to maintain due moderation and to use the right sharpness, lest it appear as if they (the theologians) either flattered the enemies of truth by too great leniency, or conducted their cause even too timidly, or by unbending blustering severity cut off all hope of conversion to the weaker who lie caught in error."

The apostle Paul wants *διδάσκοντες α μη δεῖ*, "those who teach what is not fit" (*τά μη δεόντα*, "that should not be," 1 Tim. 5, 13), are seriously rebuked, and that one must "shut their mouths", Tit. 1, 11. Although he further says a. a. O. V. 13: "Punish them *ἀποτόμως* = precis, severe, sharp", so that you give them every way out to escape,

cut off and cut every nerve of their objections, or, as Chrysostom interprets the word *ἀποτόμῳ*, "inflict a deep wound on them so that they may be healed in the faith" (this is the ultimate purpose of punishment; for all rebuking and refuting should be directed toward either restoring or maintaining the health of the faith). But he combines kindness and gentleness with the severity of punishment when he says 2 Tim. 2:24, 23: "A servant of the Lord ought not to be quarrelsome, but kind to everyone, chastising... with gentleness the unruly," (now follows the reason:) "whether God would give them repentance on this day, to know the truth, and be sober again from the devil's snare, by which they are taken captive to his will." "This exhortation of the apostle is extended, as it seems, also to the heretics and their teachers," says the blessed Hülsemann de corrept. fratern. § X, n. 152, "Because the description of the persons to whom a servant of the Lord is to show kindness in teaching and punishing is taken from *μαχή*, 'quarreling,' namely, from *μωροί καὶ ἀπαίδευτοι ζητήσεις*," that they thus quarrel with "foolish and useless questions. Against these adversaries and such unruly ones a servant of the Lord should be instructive, patient, and punish them with gentleness." And 2 Tim. 4, 2 he commands Timothy : "Preach the word, stop, whether in season, or out of season (*ἐνχαίρως, ἀχαίρως*, chastise (*ἐλέγξον*), urge (*ἐπιτίμησον*)" - see there the earnestness! -, "admonish with all patience (*ἐν πόσῃ μαχρο&υμία*)" - see there the mildness! - "i.e., as Chrysostom expresses it, not as if you were angry, not as if you were an adversary, not as if you rejoiced in immoderate assault, not as if you thought it something hostile, you should do this, but you should, refraining from all that, carry it out in love and pain and greater sorrow than that one (the erring one) himself has."

....

Chr. Chemnitz: "But here a precise distinction is to be made between seducers, vocal leaders and leaders of the sectirians, and seduced; between stiff-necked, wilful or obstinate opponents, and those who are open to instruction and correction; between those who err out of malice, and those who err out of weakness, ignorance or weakness of mind. Christ, the apostles, and the teachers of the first church, with the bitterest words, pulled through and severely rebuked the xxxrleaders, or leaders of the sectirians, and the obstinate enemies of the gospel; but those who were led astray by false teachers, and were capable of correction, they led back with kind words to the way of truth, and thus by their example gave the teaching to all the ministers of the church, that they should use either milder or stronger remedies, according to the condition of men. Those, therefore, whom they perceive to have been led astray from the path of

truth and good, and which offer even a little hope for their repentance and conversion, let them punish them meekly; but let those who stubbornly defend their errors, and scatter them here and there, rebuke them more severely and sternly."....

In the epanorthotic use, the most important thing is that the sin in question is presented and reprovved in the right way, that the sinners are convinced that they have done wrong and that they are deprived of all excuses, and finally that they are seriously warned to persist in sin. The more easily, however, either too much or too little is done in the punishment of sins, the more easily the fleshly affections of the preacher interfere and prevent all salutary fruit, the more the preacher has to watch over himself so that the punishment may be done in the right way. Aptly Luther has translated the word *ἐπανόρθωσις* 2. Timoth. 3, 16 translated as 'amelioration'. For *ἐπανορ^όω*, which is often used by the Greek Prosaic writers, means to restore, to shred again into the former, better state, to make good one's faults. Accordingly, then, *ἐπανόρθωσις* means to restore and over.

carry: improvement. The punishment of sin is therefore only about the improvement of the sinner, about the transfer into a better state. Whoever leaves this out of sight is from the outset unskilled for punishment. Luther writes: "Thirdly? to amend. Because we still live in the flesh and in the devil's kingdom in this world, there is so much temptation that even among the saints and Christians who receive the doctrine and are guarded against heresy, various infirmities and cases occur, both in matters of faith and in other matters, and in addition many stumble and fall, one in this and the other in that. For this reason, the Scriptures are needed once again to instruct the erring consciences, to settle the infirmities, and to restore the fallen. And so there is always work to be done, with the indolent to do, with the afflicted to comfort, and all kinds of care and duty. How a good shepherd, if he feeds and tends well, must also take special care of the sick, infirm sheep, heal them and wait for them, so that they will get well again xxxd not perish in themselves, whether there is already pasture enough and no wolf? With regard to the punishment we take from Rambach the following rules to be heeded:

If you want to successfully punish the sins of others, you must know yourself to be free from them in your conscience.

If a preacher himself lives in the sins and vices which he must punish in his hearers, he will punish in vain, for his hearers will not believe that he is really serious about his punishment. Usually, however, such a preacher is not zealous in punishing these sins, but for fear of the "turpe est doctori, si culpa redarguit ipsum" becomes a mute dog, giving free rein to sins in the congregation. Such preachers are the best heralds of unbelief and atheist makers who empty the churches and fill hell.

2. guest preachers and students of theology are not at liberty to deliver harsh punitive sermons; rather, such sermons may only be delivered by the actual pastor.

"In this," writes Rambach, "one must be guided by the weakness of the listeners, who seldom take kindly to a stranger or studious wanting to make use of a sharp moral elenchus. One may well show the corruption of human nature in general, together with the sinful outbreaks of the same, and present the misery of an unconverted person in a moving way, but it is not advisable to proceed to specific things."

3. in the punishment of sins, there must be neither fear of man nor respect for the person, nor imprudence and impudence.

Luther writes to Ps. 82, 1: "God stands in the congregation of God and is judge among the gods": "Well then, this first verse shows that it is not rebellious to punish the authorities, where it is done according to the way that is mentioned here. Namely, that it is done by divinely commanded office and by God's word, publicly, freely and honestly, but it is a praiseworthy, noble, strange virtue and a special great service of God, as the Psalm instructs. On the contrary, it would be seditious if a preacher did not punish the vices of the authorities, for in doing so he would make the mob angry and unwilling and strengthen the malice of the tyrants, making himself guilty of the same, which would anger God and cause a plague of sedition. That where the lords are punished as well as the mob, and the mob as well as the lords, as the prophets do, there neither can impose anything on the other, and must suffer with each other and take it for good and be content with each other.

For these are poisonous and dangerous preachers, who take a part for themselves alone, scold the lords, so that they may scold the rabble and hope the peasants, like the mint and Carlstadt and

or again, to reproach the rabble alone for pretending to the lords and serving the good, as our adversaries do; but it is said that both parts are hewn into one pot and made into a dish, one as well as the other. For the ministry of preaching is not a farm servant or a peasant servant, it is God's servant and servant, and his command is over the Lord and servant, as the Psalm says here."

If the sins of the authorities are by no means exempt from punishment, then "great prudence and modesty must certainly be used, so that one does not bring the authority itself into contempt, or even give rise to rebellion against the authorities," as Rambach correctly remarks and adds: "There are such bold and audacious minds that declaim in the pulpit on the authorities themselves, and pull through the actions of the same in a satirical manner, when they have the favor of the people on their side; from which clamor often arise more seditious movements than good movements and wholesome fruits."

4. the punishment of sins must be according to the nature of the persons in whom they are found.

Paul looks at the difference of age; when he wrote in the first epistle Cap. 5, 1 to his Thimotheus, who was still young in years: "Do not rebuke an old man, but admonish him as a father, the young as children." The apostle does not want to exempt the elderly from punishment when they sin, but he wants to exercise the office of punishment with all reverence for the elderly and with all kindness for the young. If, however, a person of a higher age or status has given a serious offense, if this is public and the person is still stiff-necked, then no respect for the person may apply. In the case of the lowly, the preacher must beware of arrogance, but rather show heartfelt compassion in his entire demeanor toward them.

5 The preacher must make a distinction in the punishment between those who sin out of weakness and haste and those who sin out of intent and malice.

1 Corinth. 4, 21 Paul writes: "What do you want? Shall I come to you with a rod or with love and a gentle spirit? Cf. 2 Corinthians 13:2, 3. The apostle does not wish to come to you with a rod.

But he considers it advisable if they do not allow themselves to be rebuked but continue in their sins. He would much rather use love and gentleness instead of severity, and he will do so if they show by their repentance that they are not stiff-necked. By the way, the expression *With the rod* refers to the fatherly position and attitude of the apostle towards the church. The rod is to be led with a fatherly hand. Titus 1:13 we read, "For this cause" (namely, because the Cretans are always liars, evil beasts, and foul bellies) "chastise them severely, that they may be sound in the faith." Because the Cretans went along in these sins, the apostle wants them sharply (*αποτόμων* i.e.: with short-tempered severity) punished by Titus.

On the other hand, the apostle Gal. 6:1 writes of those who sin out of weakness: "Dear brethren, if a man be overtaken in any fault, restore him with a gentle spirit, ye that are spiritual. To these words Luther writes: "Let those who want to be faithful pastors learn diligently from this teaching of St. Paul how they should deal with those who have fallen. Dear brethren," he says, "if a man is over-hardened, do not further embitter and grieve him, do not condemn or condemn him, but help him to amend, refresh or instruct him (for so the Greek word holds), and what the devil has corrupted in him by his cunning and weakness of the flesh, bring again to amendment by your meekness. For the kingdom whereunto ye are called is not a kingdom to terrify and torment consciences, but to reprove and comfort them."

- (6) The preacher should be careful not to punish publicly in the sermon sins that are said to have been committed in the congregation on the basis of a mere rumor.

Rambach: "One has to beware of all credulity. In this, some preachers often fail to punish the gossip of their maids, an old woman, or their children for a certain scandal that is said to have occurred in the congregation, since the matter either did not happen at all, or behaved quite differently than the preacher referred to it. This is a matter that brings the preacher great reproach from the congregation. It should only be advisable in the rarest of cases to mention a gross sin that has occurred in the congregation in the sermon. The discussion about it does not belong in the sermon, but (since we still practice church discipline, praise God!) in the congregational meeting, if the procedure according to Matth. 18 has been followed beforehand. All conspiracies must be excluded from the sermon.

(7) Certain sins, especially in preaching, may be described and punished only with great care and caution.

Such sins are: great blasphemies, shameful curses and oaths; violations of the fifth commandment, the various ways in which murder can be committed; all kinds of sins against the sixth commandment, especially the so-called 'silent' sins; finally, some sins against the seventh commandment, the special thefts, and so on.

If a preacher were to describe the sins mentioned in his sermon in detail, in order to give the listeners a clear idea of them, this could only have a disastrous effect. Wouldn't he have to arouse the suspicion in some people that he himself had lived in such sins or had committed them, because he betrays such a precise acquaintance with them, while others are filled with disgust and contempt because he takes such filth in his mouth and spouts it from the pulpit? On the other hand, this would also mean that some listeners, who have never heard of such sins, would be instructed in them or incited to commit them! What an absurdity, for example, if a preacher in sermons on the 5th commandment wanted to tell his listeners, or describe in detail, that and how one could kill a man by poisoning handkerchiefs, gloves, etc., if he wanted to portray sins against the 6th commandment as unnatural mixtures and defilements, if he wanted to demonstrate the various kinds of fraud and theft in detail! Let him not forget that the desire for every sin rests in the heart of man, and that by such depiction of sin the desire for it is not dampened in some, but awakened. "De peccatis ignotis apud plebem imperitam disserere, est eadem serere." - "One must arrange his discourse in such a way," says Rambach, "that, while those who know themselves guilty of sins are terrified in their conscience, others who know nothing of them are not first inclined to such abominations, but are wisely preserved from them."

8. the sins must be specially punished, to whom the mantle of innocence is draped.

If a preacher were to punish only the grosser sins, but not touch and expose the finer ones, he would, as much as there is in him, attract Pharisees. Just as in the case of gross sins he must always go back to the source of them, the inherited natural heart, and point out to all his hearers that the desire for the same sins also dwells in them, so he must also with all diligence place the finer sins, which are even praised before the world as virtues, under the illumination of the divine word, so that they may be recognized in their proper form.

become. Such sins are among others: Avarice, which is called thrift, pride, which is called self-respect, pagan care, the care for old age, life insurance, the due care for the family. Lust must be called a permissible pleasure, boozing: drinking a glass of beer, some kinds of lies must be called lies of jest, lies of necessity or lies of honor.

9 In punishing such sins, by which the person of the preacher has been offended, great moderation is necessary.

Rambach: "When a preacher is not given his honor, when his tithe is not paid properly, when he receives a false half-head or other evil money in the confessional, (the accidences are not received fully and properly!) he makes a greater noise about it in the pulpit than if God had been offended by the most enormous vice. In this way one betrays to oneself what a child of the spirit one is, that one thinks more of oneself than of the glory of God.

(10) Punishment must flow from the right attitude, that is, from holy anger against sin and heartfelt compassion for the sinner, so that it has no other purpose than to save the sinner.

Marc. 3, 5 we read of the Lord: "He looked on them round about with anger, and was grieved at their hardened hearts." Anger and compassion alternated in the Lord in view of the behavior of the Pharisees and scribes: He felt anger because they did not want to accept the truth and give glory to God, pity because they did not want to recognize him as the Messiah, nor to do mercy and miracles and to let love be practiced.

Chemnitz writes: "Concerning the correction or punishment of sins, it is to be noted that it is 1. very necessary because of the ungodliness of life; 2. that it is to be taken from the law; 3. that it is to be emphasized by the gravity of the sin, the certainty of the punishment, and the examples of Scripture; 4. that it is in proportion to the transgressions, so that the fly does not become an elephant and we do not thunder off like tragedy against lesser transgressions; 5. that it is held in such a way that it is seen to flow from love; for "nothing is stronger than gentleness. 5. That it be administered in such a way that it may be seen to flow from love; for "nothing is stronger than gentleness, nothing more effective than moderation," as Chrysostom says in Hom. 1 de incompr. Dei nat. and as Ambrose l. 8 writes in Lucam: "Kind punishment is more effective than stormy accusation; the former causes shame, the latter arouses displeasure." 6. that it is based on a true, not a

7. that it is general, for Ambrose rightly says in Ep. 83: "I have named no one; each one will be judged by his conscience. 8. That it be free from private effects."

Osiander says in his *Libellus de ratione concionandi*, p. 71: "In the whole presentation, one must be careful not to be bitter without cause, but much less poisonous, lest one without necessity embitter the minds of the listeners and alienate oneself. For punishments can be serious and yet free of bitterness; untimely roughness of speech suggests a rough, sullen and unkind disposition. A modest and at the same time serious speech, however, overcomes the listener's heart more quickly. For the listener, who is not yet incorrigible, then sees that the church minister is not being a little strict out of personal passion, but for the sake of his office, and realizes that one has only his salvation in mind. If, however, one must necessarily present something in a harsher form, then one must carefully record in writing in one's disposition the words that one expects to be sensitive, so that one can weigh them up before presenting them, and apart from that, so that no one gives them a wrong interpretation by either adding something to them or breaking them off. For the ecclesiastical minister can thereafter sacredly and nobly affirm that neither more nor less, and no other words than those he has distinguished, have passed his lips."

Finally Luther writes: "There are many anxious and hot-tempered preachers who learn and are hot-tempered, and want to get through with their heads; they do not know that it is another thing to plant and water, and another thing to prosper, 1 Cor. 3:6, 7. As soon as they have said it, they want it to be done; they do not so much want to be heard because they speak God's word as because they speak the word; they want the instrument to be praised more than the one whose word they preach purely, without all their request. Of the same are these also a piece, who with choice and well-considered words pretend to themselves, now to prick and bite these, now to bite those, and soon to convert; since it is then by the wondrous counsel of God that they accomplish and create nothing less than the very thing they thought. For man by nature feels that the word has been cunningly prepared against him and upon him, and that it is tainted with human dung, as Ezekiel 4:12 says, i.e., tainted with human evil desires and inclinations; therefore he has a disgust and horror for it, and is rather embittered than that he should be converted. But then man is moved more,

He wants the word to be preached freely and righteously among the multitudes in the congregation, and to touch and affect those whom the preacher himself does not know or know; as we have read many examples of this from time to time. ... Therefore we should put away this foolish confidence, as if we wanted to work something in the hearers through the word, but we should rather make an effort in prayer that God alone, without us, makes his word powerful and active in the hearers, which word he speaks in and through the preacher and teacher".

§ 8.

In the preaching of the divine word, the preacher must always keep in mind that the exhortation is to be addressed only to the faithful, must be thoroughly evangelical, and must have the purpose of encouraging the faithful in faith and walk.

Note 1.

The exhortation has to do only with believers or the born-again, because every exhortation is nothing but an encouragement to do good works. As little good fruit can be expected from a rotten tree, grapes from thorns, or figs from thistles, so little good works can be expected from natural men, and the fruits of spiritual life from those who are in spiritual death. Rather, these must first be terrified by the thunder of Sinai and raised from their death by the gospel; they must first receive new powers in the new birth, which they can use in sanctification for the service of God. If the exhortation is addressed without distinction to believers and unbelievers, the latter are easily led into the delusion that they themselves are able to help themselves out of their own natural powers; they begin to wrap themselves in their pretended virtues and think that they are converted, that there is no need for them, while they still lie in their death and ruin. Such people, as the example of the Pharisees shows, are further away from the kingdom of God than before, and they are not brought to it by such wrong preaching, but only driven further and further away. In the 7th sermon on the epistle of the 1st Sunday of Adv. (Rom. 13, 11-14) Luther says among other things: "The apostle now speaks to those who know what is right or wrong, therefore he drives and pushes them away."

He spurs them on to continue in this teaching and bring it into life, so that we do not think that we now know everything and that it is enough that we know it, and do not follow it with our lives. But if a man know what he ought to do, and what he ought not to do, there is further need of the other part of the sermon, which is exhortation, that he may become lazy and easy. (B. 18, P. 146.)

The admonition naturally follows the punishment. For it is in the nature of things that one must first admonish from evil before one can admonish to good. The more the old man decreases, the more the new man can grow and increase. The more the Christian purifies himself from all defilement of spirit and flesh, the more he can complete his sanctification in the fear of God. Thus Paul also exhorts Ephes. 4 and Col. 3, 8 ff. first to put off the old man and then to put on the new man, first to put off lies and then to speak the truth. The turning away from evil must necessarily precede the doing of good. This does not mean, of course, that the preacher cannot now and then pass from exhortation to punishment. If, for example, he had exhorted spiritual vigilance, he could address the unbelievers in such a way that he called out to them: "But how long will you remain in your security, lying in such a deep sleep of sin that nothing seems to be able to wake you up from it?"

Note 2.

The exhortation must be a thoroughly evangelical one, and it is so when it takes its arguments not from the law but from the gospel, does not demand and command according to the law, does not threaten with God's wrath, disfavor, curse and condemnation, but tempts and entices with God's mercy, love, etc. The exhortation must be evangelical. Paul addresses an evangelical exhortation to the Christians in Rome in the words Cap. 12, 1: "I exhort you, brethren, by the mercies of God, to present your bodies for sacrifice," etc. It is true that the law must not be completely ignored, for it is the norm and guideline of sanctification; but the law never provides the strength for sanctification. This is done and can only be done by the saving grace of God, which appeared in Christ and which disciplines us (*παιδεύουσα ἡμᾶς* = instruct us as one instructs children). The gospel alone gives the powers to strip off the old man with his works, to love God and neighbor, makes capable and joyful of good works; it presents to us the love of God, which he has demonstrated in the giving of his Son, and this love inflames us to love in return. Love, however, is the fulfillment of the law. Luther writes about this in Rom. 12, 1: "I admonish you

to you, dear brethren." He does not say, "I command you." for he preaches to those who are already Christians and devout through faith in the new man, who are not to be compelled by commandments, but are to be exhorted to do willingly what is to be done with the sinful old man. For he that will not do it willingly, by friendly exhortation alone, is no Christian: and he that enforces it with laws from the unwilling, is already no Christian preacher nor governor, but a worldly cane-master. "By the mercy of God." A preacher of grace entices and provokes with demonstrated divine goodness and mercy, because he does not like unwilling works and unpleasant service; he wants to have joyful and pleasurable service from God. Whoever then does not allow himself to be tempted and enticed by such sweet and lovely words of God's mercy, so abundantly given and bestowed upon us in Christ, that he may also do so with joy and love, in honor of God and for the good of his neighbor, is nothing and everything about him is lost. How can a man become soft and cheerful with laws and penalties who does not melt and fray before such a fire of heavenly love and grace? It is not man's mercy, but God's mercy that is given to us, and which St. Paul wants us to consider, to stir us up and move us."

Whoever does not observe this order, but stands in a legal way, like a commandant in the pulpit: This you shall, this you must do, raises hypocrites who cover their evil hearts with the makeup of an outward respectability, but remain far removed from the life that is of God. "If, for example," says Rambach, "one made the very ugliest description of miserliness, it would not make so much impression on a miser as if one assured him that God, as a dear and merciful Father, cares for him, and makes all his circumstances his concern and command. But you cannot say this to a miser unless you first awaken him to faith in God. What better means to make a man chaste and virtuous than when one can say to him with good reason: Will you leave your members, which are Christ's members, to the unclean spirit, that he may make them whores' members! These evangelical arguments are often found in the epistles of the apostles, since they support even the meanest duties of servants and maids with evangelical reasons, which one then has to reasonably imagine as a pattern in the paedeutical use."

Just as the arguments of the exhortation must be taken from the Gospel, so must the whole outward manner in which it is given correspond to the Gospel. It must not be done in a legally strict commanding tone, but must show the effect of fatherly love. Just look at the way in which Paul

admonishes and punishes the Galatians. His severity is always tempered by fatherly love, e.g. when he exclaims Cap. 4, 19: "My beloved children, whom I bear again with fears until Christ takes form in you. Luther aptly remarks on these words: "The fact that he has used so many sweet words up to now and now still calls them his little children, whom he once again bears as a mother with fears, is all due to the fact that he wanted to satisfy the Galatians and soften their hearts so that they, as before, would take care of everything good for him and receive his punishment in the best way. Therefore, the exhortations take the form of friendly reminders, as Paul exhorts in 1 Corinthians 15:1: "But I remind you, brethren, of the gospel which I preached unto you," etc.; or in the form of advice (Revelation 3:18) to do what is necessary, while at the same time indicating the means to be used in order to achieve the purpose; or in the form of requests addressed to the listeners to consider God's glory and the salvation of their souls. Thus Paul when he writes 2 Corinthians 5:20, "We therefore pray in Christ's stead: Be reconciled to God", cf. Jer. 3, 12; or finally also in the form of the question, in which the listeners are asked to give reasons, to make the judgment etc.. This form is used by the Lord God Himself Ezk. 33, 11: "As surely as I live, says the Lord, I have no pleasure in the death of the wicked ... convert yourselves now; why will you die, you of the house of Israel?" Just this form is a very suitable one, in that the listeners are prompted to make an unpartheistic statement themselves, whether they should comply with the admonition or not. Cf. Gal. 3:1 - Whatever form the exhortation may take, always keep in mind Luther's words: "Whoever wants to provoke, awaken, comfort and admonish someone must reproach him with a moving cause, namely how great need, how useful, how praiseworthy and how honest it is. Again, how harmful and shameful it is, if one does not do it. So this epistle (on St. John's Day) also does, showing much benefit and honor to those who fear God and love righteousness." (B. 7, P. 225.)

Dr. Walther, op. cit. p. 86, writes that the admonition must not be a legal one:

"Although the greatest defect of a sermon is when God's Word is not used primarily for teaching, it lacks not a secondary matter, but an essential part, if God's Word is not also used in it "for chastening in righteousness" or for that education which takes place through exhortation. Even most Christians, since they all still have a good part of the flesh in them, are not Christians,

are of such a nature that even the most splendid and richest doctrinal sermons largely pass them by without a trace if the preacher does not continuously combine teaching with exhortation, not only showing the right use, but also trying to stimulate them in the most agile way. Again, however, all true Christians are of such a nature that with an urgent exhortation, so to speak, everything can be done with them. For this very reason, so many preachers do so little with their Christians when they want to induce them to good works or to dissuade them from unrighteousness, that instead of exhorting, they demand, command, threaten and punish. They do not realize what a powerful weapon they have and do not use. Righteous Christians, though afflicted with many infirmities, do not want to reject God's word; they want to live for him who died for them; they no longer want to serve sin, the world and the devil, but rather want to be completely renewed in the image of their God; therefore, when they hear the voice of their gracious God in the exhorting preacher, they will not and cannot oppose it.

Note 3.

Finally, the exhortations, if they are to achieve their purpose, must not lack the right caution and prudence on the part of the preacher. First of all, the necessary duties of Christianity are to be wisely distinguished from the mean things. The latter, because necessary, are to be inculcated with great earnestness, but the latter, because indifferent, are not. Thus, kneeling at prayer, at Holy Communion, bowing the head at the mention of the name of Jesus, etc., must not be insisted upon with great zeal, but only reminded of how outward humble demonstration also flows from the humility of the heart; but it would be very wrong, pietistically, to make kneeling at prayer, for example, an essential part of it. On the other hand, however, such things must not be treated as middle things either, which they are not at all. Dancing, playing cards, going to the theater, etc. are certainly sinful things that cannot be done in the name of Jesus and must therefore be avoided by Christians. But it could only do harm if the preacher would only rant and rail against these and similar things; rather, he must show why they cannot possibly be compatible with Christianity.

Furthermore, the general duties are to be distinguished from the special duties, i.e. those which are incumbent on all Christians without distinction, from those which only certain persons have to fulfill, the professional duties. The former must

The latter, where the opportunity presents itself or necessity demands it.

Finally, a distinction must be made between the beginnings of faith and godliness and the growth or higher stages of the same. The beginnings of faith and godliness are found in all the born-again and can therefore be demanded of all without distinction, but not the higher stages. If these are also demanded of the beginners, the weak and the infirm, this means denying them faith, beating them down and driving them into despair. Thus, to be patient in suffering belongs to the beginnings, but to rejoice in suffering belongs to further progress in godliness, which not all Christians attain. Whoever would exhort to joy in suffering, as if without it no one could have true faith, would put down many a weak and timid, but sincere and honest Christian, who is earnestly striving for godliness, instead of lifting them up and encouraging them. Beginners and young preachers are especially guilty of this. Of course, only a true believer who has become aware of his own weaknesses in trials and tribulations will be able to do the right thing in these and similar matters.

§ 6.

The paraclete use of the divine word has the purpose of either maintaining, or if disturbed, restoring the peace of heart in the believers.

Note 1.

When Isaiah Cap. 40, 1 he calls out to his people: "Comfort, comfort my people, says your God," he says which people should be comforted, namely the people of God. And this needs comforting, because it is always challenged by the devil, opposed by the world, hated, persecuted. This people, or the true believers, because they are always oppressed and trampled underfoot, must always be raised up again, because they are always in distress and anguish. In the word "My people," says Luther to the just mentioned exclamation of the prophet, "there is an emphasis, that he does not say: the same people, which is called a people according to flesh and blood and according to the law, but those who are oppressed and killed by the feeling of conscience and the temptation of despair: these are God's people. For he is a God of the afflicted and the humble, when he says, "Call upon me in trouble, and I will save you. For this word "comforts" does not belong to those who are deprived of all comfort and are in need of comfort, but to those who are alive.

vessel that is capable of grace." In another place Luther says: "God raises up no one, neither strengthens nor comforts anyone, but only those who are almost stunned, who are now to die, with whom it is quite lost. For the word of life and salvation belongs to those who are in fear and despair, to whom it is rightly said: You fear, and your conscience torments you, the devil with his sting, and the flesh also afflicts you; be of good cheer, do not despair, God is not angry with you (II, 2584).

Dr. Walther: "When the apostle Rom. 15, 4 writes: "But the things which were written before were written for our learning, that we through patience and comfort of the Scriptures might have hope." it finally follows from this that, just as the use of the Word of God for teaching is the foundation, the use of it for comfort and hope must be the constant goal of all preaching. The true Christian is not a person who revels in such undisturbed blissful peace and joy, as he is unfortunately(!) all too often portrayed quite untrue in sermons of inexperienced or enthusiastic preachers. Rather, every true Christian must enter the kingdom of God through many inner and outer tribulations. He finds himself more often in states of desolation than of serene certainty. Therefore, a servant of Christ and a shepherd of his sheep administers his ministry very badly if the Christian, who so often rushes to church with a weighed-down and troubled heart, does not find there the comfort of which he is so much in need and for which he so much desires. They must not only contain consolation against fear of sin and distress of conscience, but also against all kinds of misery of this life. A preacher must not think that every true Christian must be so spiritually, so heavenly minded and strong that he is insensitive to earthly hardship and does not need any special consolation. Rather, a preacher must have a fatherly, even a motherly heart toward his listeners (1 Cor. 4:15; 1 Thess. 2:7; cf. Is. 60:13) and therefore not measure the causes of all kinds of worries and troubles according to what they are in themselves, but according to what they are for the weak Christians entrusted to him. He must consider that nothing is more dangerous to the Christian than worldly sadness and gloom, and that therefore Satan, this spirit of sorrow, continually seeks to plunge and sink Christians into it; that, on the other hand, comfort is the main means of making Christians willing to run zealously in sanctification, in all good works; as David says, "If thou comfort my heart, I will run in the way of thy commandments," Ps. 119:32. A Protestant preacher must not be deterred from giving abundant comfort even by the fact that he sees so many infirmities in his Christians.

He does not heal these infirmities by legal action, but (although he must not lack the demands and threats of the law) above all by true evangelical consolation. Just look at how Christ deals with his infirm disciples and how the prophets and apostles deal with their infirm but sincere listeners. They may at times attack them harshly, but the predominant way in which they treat them is with kindly suasion and consolation. After all, the whole Gospel is nothing but a cheerful message, a great sermon of comfort in all its parts."

Note 2.

In a calm heart and conscience dwell peace, confidence, hope and joy, in a restless one fear, sadness, doubt, hopelessness or despair. These are to be preserved and increased, these to be lifted, or at least alleviated; this is the purpose for which comfort is to be given from the word of God. The evils that disturb the peace of the heart, cause sadness, etc., are either external, such as the loss of earthly goods, poverty, illness, or internal, such as all temptations, whether they come from the devil, the world, or from one's own flesh. In these temptations the believers are to be comforted in the right way. For this, first of all, a sufficient knowledge of the sufferings and temptations which the children of God encounter is necessary, and this knowledge cannot be obtained from books, but only through living experience. Therefore, only the truly faithful pastor can comfort rightly. It is then necessary to describe the challenged person and the challenge briefly and accurately, like a competent and experienced physician describes the symptoms of a disease; in this way the preacher wins the confidence of the challenged person, because he realizes that he knows his condition and may hope that he will also be able to give him the right comfort and instruction. The unbeliever, on the other hand, recognizes from the description of the challenge that he must not appropriate the comfort that is given for it. "If one," says Rambach, "omits this description of the subject (of the challenged), one does great harm. One then casts the pearl before the swine and puts a healing plaster on a stinking wound that has not yet been cleansed and strengthens the wicked in their malice. For example, if one were to say in general: "Beloved, if Satan wants to make you doubt your blessedness, if he wants to persuade you that you are not yet children of God and have no faith, do not believe this deceiver, refer him to your baptism, ask him if Christ did not die for you?"

Some are induced to stifle the wholesome convictions of the Holy Spirit, since he wants to convince them of their unconverted state, and to treat them as whispers of the devil". - Furthermore, it must often be pointed out that only the true Christian is a cross-bearer and therefore needs comfort alone. The preacher must be careful not to refer to all sufferings and misfortunes as a cross and to those who are affected by them as cross-bearers. 'Cross' in the proper sense of the word is only suffering for the sake of Christ, faith, and confession; in the broader sense, suffering which the Christian bears in faith and patience with surrender to God's will. The suffering of the wicked is not a 'cross' but a well-deserved punishment of their sins. If a drunkard has to bear the consequences of his drinking, a voluptuary the consequences of his lust and fornication, a thief and swindler the consequences of his theft and fraud, it would be very wrong and dangerous to treat such people as cross-bearers. Such people should rather be told that they have incurred their sufferings through their shameful lives, that they will be punished for what they have sinned; they should be exhorted to repentance and told that God still wants to bring them to their senses through these visitations. "Concilia must be given to them first, not solatia immediately," says Rambach. If they accept this advice, if they repent righteously by God's grace, then it is time to open the springs of consolation.

The most difficult to comfort are those who are in inner turmoil, but it is precisely these who need comfort first and most. One should show them heartfelt compassion and mercy, show them that one would like to advise and help them, respond to their condition and then bring them the right comfort. This comfort is not offered by human reason and wisdom, but only by the word of him who is a God of comfort, Romans 15:5. (2) Similarly, the examples of the saints who were subjected to the same sufferings and were finally saved by God. 3. sayings about the mercy of God, about the benefits of Christ, about the joy of eternal life, etc. Nicely writes Bernhard de Convers. Cap. 30: "The sufferings of this time are not worth the former guilt that is forgiven, the present grace of comfort that is given, and the future glory that is promised. (4) The causes for which the pious are subjected to the cross in this life, if rightly and frequently set forth, afford an exceedingly rich material for consolation. (5) The comparison between the inward good things bestowed upon us by divine goodness and the outward evils we endure greatly strengthens patience. (6) How in Christ all the rules of true godliness are observed.

If they are not, then there is also sufficient remedy in it against all kinds of ills to bear them patiently. Bernhard writes Cap. 4 super ego vitis, col. 1602: "It is not fitting that a limb should be soft under the head crowned with thorns." In order for those who are challenged to accept the consolation offered to them and for it to stick with them, it is not uncommon that the scruples they feel and the objections they make must first be removed. These scruples and objections are often very numerous and of their own kind. For the latter reason, the sermon must be more general in its treatment of them and must be done with caution, for too specific a description can easily cause the same scruples in others who are weak and challenged. Any special treatment of the afflicted is not the task of preaching, but of private pastoral care. It is often advisable to show the afflicted how they should behave, what they should read, that they should not bury themselves in solitude, but should seek out Christian company, occupy themselves appropriately, disperse, etc.

Another abuse must be pointed out here, which is so often done with consolation, namely by the beatitudes in funeral sermons. How many preachers praise all the deceased, even whores and boys! Others, who are more cautious and conscientious in this, think that they have to ascribe beatitude to those who, shortly before their death, had them called, confessed and had Holy Communion administered to them. In this way, great harm is only too often done. This beatitude may happen in such isolated cases, in which the deceased were either known as sincere, serious Christians, or the same in a previous life in unbelief and contempt of the word of God, like that thief, still came to true repentance on their deathbed, have been plucked out of the fire like fires, in general one has every reason to be sparing and careful with these beatitudes, because the hearers of such funeral speeches, which are mostly very mixed here, are only too easily strengthened in their impenitence and security and thus comforted into hell. Rambach's words: "Yes, it does not even remain so" (namely, with the simple beatitude), "but one even distributes the grace of the future glory among those who have not shown any sign of virtue in their whole life, by calling some blessed, others blessed, others highly blessed and most blessed, as it were, as if the grace of the future glory were distributed according to the fee of status and according to which the funeral sermons are paid", still find justified application today. We remember a case in which a Lutheran pastor beatified a man in his funeral sermon who had never cared for Word and Sacrament in his life. The

Because the deceased had been rich and had belonged to the higher society, the corpse entourage usually consisted of so-called "educated people" who were also distant from the church, and they mocked the beatitude of the deceased after the funeral sermon, saying that it was quite easy to become blessed if it happened as the pastor had said, because then one would not need the church and the sermon, and so on. Often the relatives of the deceased do not need consolation but rather teaching and admonition. Cf. Walther, *Pastorale*, p. 309.

§ 10.

The best way to apply a practical matter is to base it on an examination of conscience. This examination generally consists of an exploration and awakening of the conscience, which can be done in various ways by an intelligent preacher.

Annotation.

If a sermon deals with a practical matter (cf. § 1, Note 2, p. 278), e.g., regeneration, enlightenment, self-denial, following Christ, etc., the application can most easily be done by means of an examination of conscience. This examination of conscience consists, as stated in the paragraph, in an exploration and awakening of the conscience, by penetrating into the conscience with the word of God and causing it to perform its office. For the conscience is the inner witness and judge, which gives every man the best testimony about his actual condition. Therefore, if the conscience is enlightened and awakened with the divine word, it will pass an impartial judgment on the questions presented.

The necessity of such an examination of conscience arises first of all from the purpose of the sermon and the entire ministry of preaching. This purpose is to instruct the mind, to move the will, to change the heart, in other words, either to bring the listeners to faith or to promote sanctification in those who have faith. For this, an examination of the conscience is necessary. For how can an unconverted man be led to repentance if he does not learn to know his corrupt state; but how can he learn to know it if he does not examine it according to the divine law? Furthermore, how can a believing Christian be led to sanctification if he does not recognize his shortcomings and infirmities from the Word of God and come to this knowledge through thorough and sincere examination? The Christian must continually look at himself in the mirror of the divine law, and in the end this mirror must be held up to him again and again.

The need for the examination of conscience also arises from the general inertia of the listeners. Secondly, the necessity of the examination of conscience also results from the general sluggishness of the listeners to apply the word of God they have heard to themselves. In part, they are as afraid of self-examination as a thief who has stolen goods in his house is of a police search; in part, they are convinced that they are certainly good Christians because they were born and baptized in the Christian church and therefore do not need repentance. But if they are forced to a serious, sincere self-examination, as the apostle demands in 2 Corinthians 13:5, in which the criteria of the state of grace are held up to them in the clearest possible way, the secure are shaken out of their peace and security, they must admit to themselves that they are still in an unconverted state, and some are thereby shot into the heart with arrows that they try in vain to pull out. They are put into the liveliest restlessness, come to knowledge, to faith. The born-again, on the other hand, become all the more certain of their state of grace and sonship through such a test, because if their heart does not condemn them, they have a joyfulness toward God, 1 John 3:21, or they realize through it how much they still lack, recognize more and more their weaknesses and are thus spurred on again and again to new zeal in sanctification. - Thirdly, the necessity of this test results from the highly necessary and abundant fruit that it produces. For just as sure sinners are disturbed in the sleep of their security when the torch of the divine word is shone even into the most hidden corner of their hearts, and must confess that they are not yet in the state of grace; just as the born-again are thereby fortified in the certainty of their state of grace, so such an examination of conscience also proves very salutary for the preacher himself, for through it he is compelled always to pay careful attention to his own condition. For since he is to be an example to the herd, he cannot spare himself without the most atrocious hypocrisy when he places the consciences of his hearers before the judgment seat of God. Unbelieving pastors are therefore only too willing to omit this examination, because in the course of it, if they have not already become devoid of all feeling, they are troubled by all kinds of remorse.

The form, or manner, in which this examination occurs may be different. The preacher can speak in the first person of the plural, so that he includes himself; e.g.: "When we examine ourselves, must we not confess that we have been sluggish in sanctification and are still far from the goal to which we aspire?" Or: "How is it now, beloved, in our hearts? How many are there among us who deny their own honor and seek to promote only the glory of God in all their actions? Have we

a living sense of our own unworthiness?" - But caution must be used with this form. For if, for example, the preacher had spoken about grave sins against the seventh commandment and punished them with all seriousness, and then wanted to continue: 'Let us examine ourselves conscientiously, then we will all have to confess that we have stolen and made ourselves guilty of gross fraud, brought other people's property into our possession,' etc., this would be most unwise, since it would have to lead the listeners to think as if the preacher himself had been guilty of grossly violating the seventh commandment.

It may further be spoken in the second person singular or plural; e.g.: 'Examine yourself, my hearer: does your condition correspond to the requirements of the word of God as you have now heard them'; or: 'Examine now, beloved, your conscience, inspect it in the infallible mirror of the law of God, that you may recognize your true form in the same'.

Finally, in the way that the listener or listeners themselves are introduced speaking. (Prosopopoeia.) E.g.: "Ask yourself: "How is it with me, how is it with my faith? Is it an effect of the Holy Spirit or only a vain delusion? Is it dead or alive, idle or active?" or: "Do not, you transgressors, such thoughts arise in your hearts: "Ah, our condition is a very precarious one. Are only the children of God who are driven by His Spirit, by what right could we count ourselves among them?"

Finally, some examples of right examination of conscience from the casual sermons of Dr. Walther may find a place here. After it has been demonstrated that a man can recognize that he is a temple of the Holy Spirit when the same dwells in him, he is called upon to examine his conscience with the following words:

"So test yourselves, my dears. There is probably no one among us who considers it to be a mere enthusiasm and spiritual hope when someone says that he has experienced the effects of the Holy Spirit on his soul; but I ask you: Has the Holy Spirit not only worked on you many times, but has he also moved into your heart as into his dwelling house? If you say, "Yes, my body and soul have become a temple of the Holy Spirit," then let me show you, secondly, that this can also be seen from the fact that you no longer live and serve yourself, but God."

And after Walther has stated the second characteristic, namely that such a man no longer lives and serves himself but God, he proceeds again to the test by continuing:

"So I ask you, dear ones: Who do you live and serve, not only on Sundays, but every day of the week? Do you live and serve only yourselves, your temporal benefits, your bread-making, or even mammon, seeking to be rich, or the lust of your flesh in food or drink, or the vanity of this world? Then you have profaned the temple of God of your body, which was erected at your baptism, and have made it either an earthly storehouse or a worldly pleasure house, or a proud castle of your own honor. Only if you seek first the kingdom of God and His righteousness, only then will your body and soul be a temple of God and the Holy Spirit. O then come and throw yourselves with me on your knees, confess to God your remaining sins, and hereupon hear the comforting word of absolution."

A confessional speech on Klagt. Jer. 3, 40 (Let us search and seek our being) Walther concludes with the following test:

"Now, my beloved ones, let me finally ask you: Have you already come to the most necessary science, to the knowledge of yourselves? Have you already looked into the mirror of the Word of God to know the depths of your corrupt heart? Have you really realized that you are poor, lost sinners? - If this has not yet happened, you are in a sad state; then what do you want at the table of the Lord? Then first fall on your knees and cry out, "Lord, put ointment on my eyes so that I may see. Show me thy ways, and teach me thy paths.

But if you have already known yourselves from God's word, you will have heard in that same word how you are to be saved, namely, by believing in him who bore the sin of all the world, in Jesus Christ; o look then to this Lamb of God, slain for the sins of the world; on this trust with all your heart, and you will no longer be sinners before God, but righteous before him, your sins forgiven.

But you, who already know this and believe with a confident heart, do not cease to look at yourselves daily in the mirror of God's word, seek to recognize your ruin ever more deeply: in this way you will also come to know ever better the abundant riches of God's grace. Never let the account of your life stand a day in arrears, but also cross out all your debts with the blood of your Reconciler. As painful as it is, let all your sins be opened daily, the more pleasant will be the balm of the gospel.

All of you, then, write the word of the prophet deep in your hearts and consciences: 'Let us search and seek our being!' Amen."

§ 11.

In particular, in the examination of conscience, the markers must be indicated to the hearers and applied to them, by which they will know how they stand with respect to the subject matter treated in the sermon.

Annotation.

The listeners are to form a judgment on the basis of these characteristics, and in fact, as far as the preacher is concerned, they must form a judgment as to what their condition is with regard to the subject matter dealt with in the sermon, whether they know themselves to be free from sins and vices, and whether they find the virtues in themselves or not.

But these marks must be essential, that is, they must flow from the essence of the thing in question, be inseparably connected with it, and be found in all persons without distinction of rank and profession, age and sex. If, for example, true repentance is spoken of in the sermon, what is the essential, unmistakable characteristic of it? Answer: sincere hatred of sin, and indeed of every sin, be it what it may. This is a characteristic taken from the innermost nature and nature of repentance; for man by nature loves sin. If he now hates it, a great change of mind (*μετάνοια*) must have taken place with him, since he has passed from loving sin to hating it. Now this hatred itself could not be of a right kind and therefore a deceptive characteristic. In order to be sure about this, one must first pay attention to the causes from which the hatred arose. If it arises from love for God, it is a work of grace and of a right kind. The Christian hates sin because God is offended by it, because it has caused Christ so much shame and suffering, and because the Holy Spirit is grieved by it. But if sin is hated only because it brings such evil consequences, bringing shame and disgrace to the one who commits it, then the hatred is a work of nature and not a mark of true repentance; it is not really a hatred of sin itself, but of the consequences of sin. Or else sin is hated because it is repugnant to another, a "lap sin. Thus, a miser hates hopefulness and wastefulness because these vices are incompatible with miserliness. Furthermore, if one wants to examine the love that some people have for the faithful to see if it is of the right kind, then one must search for the source or the causes of this love. For a Christian can be loved because of his loving and peaceable disposition, because of the reputation he has with others, or because of the benefits he brings, etc. This love can even be an arrogant man. Even an arch-villain and hypocrite can have this love for a Christian. It is quite different when the Christian, as a Christian, of the image of Christ, loves the image of Christ.

is loved because of the grace that is in him. This love, however, is an undoubted mark of the new birth, for John writes in his 1 Ep. 3:14: "We know that we have passed out of death into life, because we love the brethren."

Then one has to pay attention to the necessary effects, if one wants to check the characteristics with regard to their infallibility. He who sincerely hates sin itself also flees it and every opportunity for it. For what one hates, what one inwardly detests, one does not seek fellowship with, but avoids. One regards sin as a dangerous enemy and flees it. Thus, love for God's children is recognized as a righteous one when one is in intimate fellowship with them, gladly assists and serves them with everything, prays heartily for them, etc. These are necessary effects of love. These are necessary effects of true repentance and love. Finally, these characteristics must also have the necessary qualities. One such necessary quality of the hatred of sin is that it is general, that is, that it arms itself against all and every sin, whatever it may be. For example, a sanguine hates not only avarice but also lust, a choleric not only prodigality but also arrogance and anger, a melancholic not only lust but also avarice. An unmistakable sign that someone is inspired by true love for the faithful, and is thus in a state of grace, is when he loves all the faithful, not only the rich but also the poor, those who are no less despised in the world than those who are held in high honor and esteem. Concerning the means of acquiring a more precise knowledge of such characteristics, Rambach writes:

- a) One can get advice from books, among which the Bible stands at the top. Among the biblical books, the Proverbs of Solomon from the Old Testament belong here in particular, in which the characteristics of the wise and foolish are contained most clearly. Among the books of the New Testament, however, the first epistle of John belongs here, which is quite full of such criteria, according to which one can test his spiritual condition.
- b) In addition, there must be a living experience in which one learns to distinguish rightly between nature and grace. In this school alone one is made capable of setting the right marks by which one can test both his inward inclinations and his outward actions, whether they are of God or not? and whether they are sinful before God or not?

- c) To this must be added an exact note of the condition of the listeners, which can be acquired through other contact with them. For then one can say to them: "Behold, I find this and that in you; can you not conclude from this that your condition is not so suited to Christianity?"

By no means may these marks be taken from accidental circumstances that do not belong to the essence of the matter. It would be very wrong, for example, to describe tears as an unmistakable sign of true repentance. For on the one hand there are many truly penitent people who can weep only with great difficulty or not at all, and on the other hand there are many impenitent people, e.g. drunkards and immoral people, who shed copious tears very easily. Thus, if tears were to be regarded as such a characteristic, they would be made uncertain of their state of grace, just as these would be made more certain of their impenitence. Nor can the following be considered such characteristics: special fervor in prayer, joyfulness in suffering and misfortune, desire for martyrdom, willingness to lay down one's life for the brethren. These are quite heroic qualities, which are rarely found in young and weak Christians.

These marks for the examination of conscience must at last be clear, certain, and few in number.

Only clear signs should be given, if possible. The sign must always be clearer than the signified; at least one must be aware of the sign rather than the signified, or of the thing itself which one wants to recognize through it. For example, the sign of regeneration is true love for the children of God, as John writes in his 1st Ep. Cap. 5, 1: "He that loveth him that bare him loveth him also that is born of him." This is a clear characteristic, for every Christian is more conscious of whether he loves the brethren, 'than whether he is born of God. But if fellowship with God were stated as a mark of regeneration, it would be a sign darker than the thing itself which is to be known.

The signs must then be certain and unmistakable, so that they are found in all believers without distinction of class, time, etc. For example, hatred of sin and the desire to please God are two signs that are found in all believers in and out of temptation, thus testifying that their faith is certainly sincere. On the other hand, sadness over sin to the point of despair would be an uncertain and deceptive mark of repentance, because God does not give all such a measure of sadness. Yes, what Christian would not often have to complain that his sorrow over sin, his repentance is not as great, as deep as it should be!

It goes without saying that only a few marks should be given. If too many are given, the examination of conscience is prevented rather than achieved, because the listeners can neither remember the number of signs nor examine themselves according to them. However, it is well to give more than one sign, because with one listener this one, with another another one is more suitable and appropriate.

As evidence of the above, the following two examples of the indication and application of the marks for the examination of conscience are taken from Dr. Walther's "Casual Sermons."

"In our text we are given two characteristics, namely, that we partake of the spiritual supper with Christ, and he with us. So when Christ comes into the heart, he first feeds the soul with spiritual food, with the manna of the divine word, with himself, which is the bread of life that comes from heaven, with his comfort and peace; he gives it a foretaste of the heavenly wedding in the kingdom of God, which Christ has prepared for his bride; he lets it see and taste how kind he is. But this characteristic is not always so vivid in Christians. Especially the most faithful hosts of their Savior are often afflicted in this time of preparation with great anxiety, restlessness and distress of soul; Christ often refreshes them in the innermost depths of their heart with his water of life; but outwardly and according to the feeling he feeds them, as it is said in the 80th Psalm, with bread of tears and waters them with great measure full of tears, so that they often exclaim in weak faith: "The Lord has forsaken me, the Lord has forgotten me!" Or, as it is said in the Song of Songs, "When I had opened the door to my friend, he was gone and gone away. I sought him, but found him not; I called, but he answered me not." Of this not uncommon pain of the soul of a true Christian the world knows, an unbeliever knows nothing.

But in our text it is also said that if Christ has entered the heart, then not only does Christ partake of the Lord's Supper with the believing soul, but the soul also partakes of the Lord's Supper with Christ.

But how does a Christian prepare a supper for his Jesus, so that he may enjoy it? What sacrifice can a poor man bring to Him from whom he has everything? - Jesus' love is so great that he wants to consider as a gift, as a meal prepared for him, what we let him do in us. This is the incense of prayer, the love for him and for his words, the hatred of sin and the denial of the world, the love for the brothers and the following of Jesus Christ.

It is a good sign when we pray diligently, "Lord, abide with us, for it will be evening, and the day has come on"; then He will also gladly abide with us and, as with the Emauntian disciples, keep the Lord's Supper with us. It is a good sign when we

Love Christ and keep his word, for he says: "He who loves me will keep my word, and my Father will love him, and we will come to him and make our abode with him. It is a good sign who hates sin, for it is said, "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. What fellowship has light with darkness, righteousness with unrighteousness, Christ with Belial?" It is a good mark who loves his brethren, "for by this," saith Christ, "shall all men know that ye are my disciples, if ye have love one to another." "Whosoever believeth that Jesus is the Christ is born of God. And whosoever loveth him that begat him loveth him also that is born of him." It is a good mark when we deny the world, for John says, "Whatsoever is born of God overcometh the world: and our faith is the victory that overcometh the world." At last, it is a good sign when one is eager to follow Christ, for "Christ has left us an example, that we should follow in his footsteps." "Learn from me," he says, "for I am meek and lowly in heart. Whoever wants to be my disciple, let him deny himself, take up his cross, and follow me."

Now, beloved souls! I mean especially you who want to come to the Lord's table today: Have you experienced Christ's knocking through Word and Sacrament? Have you already opened your doors to him? Has he come to you? Does he therefore now have spiritual supper with you daily, and you with him? Do you bear the marks of Christ's indwelling? Is your daily prayer fervent? your love for Christ and his word hearty, your hatred of all sin earnest, your denial of the world sincere, your love for the brethren undimmed, your following of Jesus Christ persevering?" -

"But who are truly converted? According to our text, these are those who are converted "to the shepherd and bishop" of their "souls".

Behold, everything depends not only on how one is converted, but also on whom one is converted to. Converted Christians are therefore not those who no longer have any sin at all, but on the contrary, those who know and experience and admit to God daily that they are great sinners, but who have the Savior as their shepherd precisely because they find God's grace and forgiveness of all their sins in Him. Nor are they only those who have great knowledge, but all those who have recognized the Lord Jesus as their Savior; as it is said in that song, "Oh, if I only know and know Jesus rightly, then I have the perfect prize of wisdom." Nor are they only those who have a great, strong, heroic faith, but all those who even think of

rely with the weakest faith on Jesus, the bishop or overseer of their souls. They are those who in heavenly matters listen neither to the voice of the wise men of this world, nor to the voice of their reason, but only to the voice of Jesus, their good Shepherd; as the Lord expressly says: "My sheep hear my voice, but they do not follow a stranger, but flee from him; for they do not know the voice of strangers." They are therefore those who, though they walk with Christ on the path of suffering, enjoy a peace which the world cannot give, and which makes them blessed even here.

So I ask you: "Can it also be said of you what Peter writes in our text to his former listeners: "You were like sheep going astray, but now you have been converted to the shepherd and bishop of your souls"? Can you say:

Jesus, Jesus, nothing but Jesus
Shall be my desire and my goal;
Now I'm making an alliance,
That I want what Jesus wants;
Because my heart, filled with him,
Call only: Lord, as you will?

O then only come confidently to the table of the Lord."

§ 12.

These marks will penetrate the hearts of the listeners all the more deeply if they are deprived of the prejudices and cut off the excuses and excuses which they often have concerning the matter under discussion.

Annotation.

Removing these prejudices in the listeners is often of the greatest importance. They are found in some listeners much more often than is generally believed, and form, as it were, the bars with which the door to the heart is closed. As long as these prejudices are not removed, it is impossible to gain entrance to them. If in a sermon it is said that it is necessary to keep the commandments of God, the thought will immediately arise in this or that person that it is impossible to keep the commandments and therefore useless to talk about this subject. Such thoughts must be eliminated by the preacher by proving to what extent the commandments can be kept by believers and why they must be kept. These prejudices to be removed include:

1. the evasions and excuses that are put forward against the matter under discussion.
How soon and with

The excuses people have for the preaching of the divine word can be seen in Luc. 14, 16 ff. because most people today are not of a different mind than the one to whom the Lord presented the parable of the great supper. Wherever the Word of God is preached, they come up with excuses. If they are exhorted to gentleness and are convinced in the examination of conscience that they are still very far behind in this virtue, they object that they are provoked to anger, that they have no peace before the adversary, and so on. If they are encouraged to be merciful and charitable to the poor, they come up with excuses such as: there are too many poor people, one cannot deprive one's own children of bread and put it in the mouths of strangers, and so on.

(2) The obstacles that stand in the way of the practice of virtue. If we speak of love for one's neighbor, we find the following obstacles: disorderly self-love, in which man seeks only his own benefit, honor, glory, and comfort; the unkindness of others, since some say, 'If others would show love, I would do it too, but among so many unkind people one cannot get away with loving one's neighbor;' and the thought that showing love would bring harm, that one would be reduced to beggary, that one would have to give up everything, etc.; the ingratitude of people for the kindness they have shown. The ingratitude of the people for the good deeds done. These obstacles to virtue are described and treated in detail by Spener in his "Duties of Life".

Practical objections. If the preacher speaks of the blessed death of Christians, that they have a good conscience and therefore can be confident even in death, then objections are raised such as: one can find pious Christians who are afraid of death or who have to fight a hard battle on their deathbed.

4. such passages of the holy scripture which are misused as a cover of sin, especially those which occur in the text itself, then also those which are common in the treated matter with safe people. Rambach gives in his Explanations on the Inst. Hermeneut. Hiezu the following examples: "If someone follows his corrupt reason in the interpretation of the holy Scriptures in such a way that he accommodates the meaning of the Scriptures to the evil lusts and desires of his flesh. This is undoubtedly a carnal sense, for all false conclusions of the corrupt reason belong to the works of the flesh. As if a man once adopted the defension of the so-called mean things, and asserted that dancing, gambling, comedies are not sins, and then explained the sayings of Scripture in such a way as to agree with his hypothesis. If, for example, a voluptuous dancer finds the place Ecclesiastes 3, 4

"Dancing has its time" is interpreted in such a way that it conforms to his carnal desire to dance, that the meaning is: if one only dances at the right time, e.g. on a wedding anniversary or at other festivities, with people of the opposite sex, then it has nothing to say that this is not a sin, but rather that it is permitted. This is a truly carnal sense that did not occur to Solomon. Likewise, if a haughty man regards the words of Paul Phil. 2, 15: "Let no one despise you," etc. as a rule of reputation and as a command to immediately throw an injuria lawsuit at the neck of the person who soils his honor in the slightest, or to settle the matter with swords and pistols, and thereby bring satisfaction to his offended honor. This, however, is a rather carnal sense. If a miser uses the words of Christ John 6:12, "Gather up the fragments that remain, that nothing perish," to palliate his felt miserliness, this is a carnal sense that did not come into Christ's mind." (Lib. I, Cap. III, § 14, p. 299 f.)

5. examples of the saints. Very often the sins and infirmities, which the Scriptures report of individual believers of the Old and New Testament, are used by safe people to gloss over their sins. Thus, a drunkard refers to the examples of Lot and Noah, a dancer to the dancing of David before the Ark of the Covenant, a mocker to the mockery of Baal's apostles by Elijah, a quarreler to the fact that Paul and Barnabas and the believers in Jerusalem (Apost. 15:7) also quarreled, a liar to the untruthfulness of Abraham to Pharaoh, a deceiver to the deception that Rebecca and Jacob played on Isaac. These are gentle slumbers which the old Adam is so fond of making for himself and which must be snatched away from him. (Cf. Spener's Tractate: Mißbrauch etlicher Sprüche heiliger Schrift.)

§ 13.

In order to achieve the purpose of the examination of conscience, it is finally necessary that it be accompanied by a serious warning against sin, an urgent exhortation to do good, an indication of the means by which one can get away from sin and attain to good, and an indication of the obstacles standing in the way.

Note 1.

If the listeners have come to the knowledge of their condition, their sins or infirmities through the mentioned signs, the prejudices are taken away from them, the excuses and excuses are cut off.

If they have been preached to, they must now also be exhorted to forsake their sins, to strive to get rid of their weaknesses. For the listeners may be convinced of the truth of what the sermon is about, their hearts may be struck, they may be powerfully moved, but this has not yet brought them to the point of real action. If this is to happen, they must be driven to serious, sincere resolutions, and this can only happen if their will is decisively influenced. For example, it is not at all difficult to convince the miser that avarice is a shameful vice; he may well feel emotion or pity when he sees misery in its naked, embodied form, but nevertheless he does nothing to alleviate it, because he cannot part with his mammon. Many vicious people, e.g. drunkards and drunkards, recognize their misery truly and deeply, they repent of their weakness, do penance as it were on command, shed the hottest tears, promise improvement and give thanks for the punishment they have received; but when temptation approaches them again, all their good intentions are gone: they immediately fall back into the same sin. Now it is true that the true conversion of a sinner is exclusively God's work, but we are His co-workers, or instruments, in this work, and He has given us instruction in His Word as to the manner in which we are to serve. Just look at the 1st epistle of Peter! First of all, this is to be done through the warning, in which the greatness of the evil and the danger is first presented to them in the most emphatic way. It is true that one must be careful not to exaggerate, e.g. to portray the relapse from grace as if it were a sin against the Holy Spirit, for which no forgiveness can be hoped; but the greatness of the sin, the ruin into which such a person has plunged, the danger into which he has placed himself, must also be vividly brought home to him, so that he will come to the right understanding and not take his relapse lightly. Then especially such backsliders, who still have a tender conscience and a sense of sin, should be seriously advised against such a vicious and dangerous life, by showing them the sad fruits and consequences of sin, as that the sinner, when his conscience once wakes up, will bitterly regret having served sin, because he took so much trouble to accomplish the will of the evil enemy and yet had no profit from it for his immortal soul; because he missed something better about it, namely, the inestimable grace of God; because he had thereby only become more deeply entangled in the snares of sin, his heart more and more hardened, and conversion to God more and more difficult. These and similar motives may be used to dissuade a sinner from persisting in sin. On the other hand, for those who have not yet

have become quite impudent, but still want to excuse their sins, to present the shamefulness of sin, namely, to show how sin contends against the decency and dignity of man, but especially against the dignity of a Christian man, since it is a stain on a man bought with the blood of Christ and washed clean in holy baptism; against the obligation of holy baptism, according to which "a new man shall come forth daily, and be raised up, and live for ever before God in righteousness and purity"; against divine grace, especially in the works of preservation, redemption, and sanctification, for which we ought to serve him with body and soul, instead of offending and enraging him by sins; against the honor of the divine name, and against the edification of our neighbor, who is vexed by the evil example. If, however, one has to deal with the completely obstinate, they are to be put in fear and terror in the most violent way. The punishments that God has threatened those who are guilty of certain sins must be held up to them, as well as the punitive judgments that have already been passed as a warning example on those who have gone about their sins in a nefarious manner, e.g. on Korah, Saul, the Jews in the destruction of Jerusalem etc.

Note 2.

The warning against sin or evil must be followed by an earnest exhortation to do good, which is to be accompanied by all kinds of pedantic arguments by showing that the performance of good is fitting for the Christian, that it is demanded by God's commandment, His good deeds, His honor; what profit a godly life brings with it in body and spirit, temporally and eternally, 1 Timothy 6, 6 ff. 6, 6 ff; how pleasant, Rom. 5, 1, how necessary, Hebr. 12, 14, and easy, 1. Joh. 5, 3. Furthermore, we let Hüffell speak about this. The latter writes in his work "Wesen und Beruf" etc., 4th ed., Giessen 1843, p. 332 ff:

"In order to realize the good in life, two things are necessary. The idea of the good in itself and that of the good purpose must work together; man must be convinced that not only that which is demanded of him is good in itself, but that it also has for him the most salutary consequences. From this latter moment the feeling of pleasure is formed, and from this the most powerful impulse to action. The task to be solved would therefore be not only to awaken in man the conviction of the reality of the good, to stir the heart for it, but now also to produce in him the desire or the striving for it; thus not merely to explain to man the value of piety, for example, to win his heart for it, but now to move him,

that he really becomes pious. Moralists therefore distinguish between reasons of determination and reasons of motive. The reason that arises from the pure knowledge of the good is the determining reason; that, on the other hand, which is drawn from the idea of the purpose to be achieved by the action is called the motive reason.

If we now ask what motives are available to the preacher to bring the knowledge of the truth and the emotion of the heart to real action and to transform the listener into a doer, we must consider the matter negatively and positively. Looking at our subject negatively, all impure, dishonest, exaggerated motives are to be rejected from the pulpit speech. The end never justifies the means, least of all in the present case. Unclean, however, is the motive that arises from a truly immoral reason, e.g. if the preacher uses an existing superstition, or if he seeks to arouse corrupt passions, or if he distorts or conceals the truth. The motives are dishonest if they work on mere prudence, on temporal advantage, on fear of punishment alone. They are exaggerated if they do not correspond to the truth and portray a happiness or an evil that does not exist anywhere. This together is very important, especially for the aspiring preacher, who can easily be carried away by the most impure and dishonest motives in order to make a momentary effect and to shake the listeners.

On the other hand, the pulpit speech positively permits all purely moral motives, fernet all those found in Christianity, and finally also those of prudence and temporal well-being, insofar as they are combined with true purely moral and Christian motives, and in no way demands that hungry and thirsty souls be fobbed off with the mere categorical imperative, as in the times of the Kantian school. Accordingly, the divine will, God's pleasure and displeasure, the example of Jesus, the hope of a better life in the future, the feeling of dignity and respect, as well as of unworthiness and contempt, the severity of conscience, divine reward and punishment, etc., can be used as motives just as well as pointing out to man the good and bad consequences of his actions, which are already inherent in the institutions of nature.

However much one may agree with this, and however little one may now claim to be able to influence the will of man with a mere "thou shalt", the question still remains to be answered: how the preacher is to apply these motives in order to remain in harmony with instruction and emotion. And here, first of all, the choice of material must be considered. A subject matter that is calculated solely to occupy the faculty of knowledge, or a subject matter that is based exclusively on the stirring of the heart, will not satisfy the

Even if we must in certain cases approve of mere enlightenment sermons, as they are also called in a better sense, or of mere emotional sermons, in general the practical purpose must never be completely forgotten, and the improvement of the heart is and always remains the main thing. Therefore, such material is always to be preferred, which is drawn from life and calculated for life, and yet unites conviction and emotion in equal measure. An old, very worthy preacher used to say: one must always get to the heart of the listener. And he is right. This "going to the body" says nothing else than what we have just said in other words, namely, that every material for a chewing lecture must be drawn from life and calculated for life, that is, it must be really practical.

In particular, the motifs can be interwoven with the individual moments of the sermon, or they can form the conclusion of the whole. Wherever they occur, however, they must be powerful and striking, and this is the most difficult part of the whole, the actual *vis oratoris*, which cannot be taught, but lies in the individuality of the speaker. A rich and lively imagination, a fairly deep grasp of life, of the moment in which the listener finds himself, a fairly great fluency in language, etc., are indispensable conditions here, to which must be added the lecture itself, which completes the whole through sound and movement. If, therefore, the sermon knows how to unite in itself the most cogent and convincing reasons for truth, the deepest possible feelings for the true, the good, and the beautiful, and the most powerful possible motives, then it must work, and it does work, however powerful the obstacles may be which oppose it; insofar, that is, as human powers suffice."

Note 3.

However necessary the warning against evil and the exhortation to do good are, they are in vain if the listener is not also shown the way or given the means by which he can get out of his misery of sin. This is not only the case with the vast majority of sect preachers, but also with many beginners, who assail the sinner with all the means, all the terrors of hell, and thus arouse fear and terror in him, but ultimately achieve nothing, because they do not show him the way he has to go. Just as a doctor must not only tell a sick person about his illness, but also prescribe the means by which he can be cured of his illness, so the preacher, as the doctor of the soul, must also give the sinner the means by which he can be cured of his illness.

The disease of sin can be freed. "Then, if one makes his misery as great as possible for a long time," says Rambach aptly, "shames and frightens him, and one does not show him how he can get rid of it, what will all this help? But when one has so driven him into his conscience that he cannot escape, and then shows him how he can be saved from this misery, it is as if one scatters a fertile seed on a good, well-worked field, from which one can expect a desired fruit. But if one wants to wait for this, one must do and observe two things in particular:

- a) The audience must be instructed in the order of salvation, namely how they should repentantly recognize their misery and seek grace in Christ.
- b) One must direct the listeners to prayer, even at times put the words into their mouths and tell them how they must do it if they wanted to complain and present their condition to God."

In the Instruction for Visitors of 1528, the preface states:

"Now we find this fault in the doctrine among others, that although some preach about faith, by which we are to be justified, yet it is not sufficiently indicated how one is to come to faith, and almost all omit a piece of Christian doctrine, without which also no one can understand what faith is or is called. For Christ speaks in Luke 3, chapter 8 and Luke 24, 27 that one should preach repentance and forgiveness of sins in His name. But many now speak only of forgiveness of sins, and say nothing or little of repentance; yet without repentance there is no forgiveness of sins; neither can forgiveness of sins be understood without repentance. And if forgiveness of sins is preached without repentance, it follows that people think they have already obtained forgiveness of sins, and thereby become secure and fearless. Which is greater error and sin than all the errors before this world, and is truly to be feared, as Christ says Matth. 12, 45, Luk. 11, 26, that the last would be worse than the first. Therefore we have instructed and admonished the pastors that they should preach the gospel in its entirety and not one part without the other, as they are obligated to do. For God says Deut. 4:2 that one should not add to his word or do anything from it. And the present preachers reproach the pope for adding much to the Scriptures, when, alas, it is all too true; but these, if they preach not repentance, tear a great deal from the Scriptures, and meanwhile speak of eating flesh and such little things. Although they

neither are they to be silent in due time for the sake of tyranny, to defend Christian liberty: but what is this but, as Christ saith Matt. 23:24, swallowing gnats and camels? So we have admonished them, that they diligently and often exhort the people to repentance, to have remorse and sorrow for their sin, and to be afraid of God's judgment; and that they also do not neglect the great and necessary part of repentance, for both John and Christ punish the Pharisees more severely for their holy hypocrisy than common sinners. So the preachers should punish gross sins in the common man, but where there is false holiness, they should exhort much more severely to repentance."

Schott says about this (Theorie der Beredsamkeit, 3. Theil, 1. Abth., 2. Aufl., Leipzig 1846): "It is indisputably of great importance for the general end purpose of spiritual speeches, to promote true active Christianity, that the attention of Christian congregations should often be directed especially to the means of virtue and that special lectures should be devoted to the consideration of such spiritual activities, such inner states, such outer objects and institutions, in so far as they promote either moral action in general or this and that kind of expression of the virtuous disposition..... It is, however, also part of the practical direction of spiritual speeches that, where the chosen topic concerns an object that also offers a fruitful consideration and application as a means of virtue, this side should not be left untouched.... But - as a binding norm, homiletics cannot and must not establish the principle that in all Christian moral sermons a separate part of the speech must be devoted to the consideration of the means by which one attains this virtue, or becomes free from this error, escapes the danger of this sin. What monotonous and unnecessary repetitions would result from this, especially in such Christian moral sermons that deal more with general than with specific matters. ... The most appropriate place for such aids is undoubtedly in the last part of the sermon. When the nature of the virtue to which the hearers are to be encouraged, or of the error against which they are to be warned, has been correctly and clearly explained; when, by a convincing and awakening presentation of the reasons for encouragement and warning, even the most lively inclination of the will to the performance of what the speech demands has been brought about in the minds: then, finally, where the resolution and the real beginning could still be inhibited by any uncertainty about the manner of execution, by any thought of the difficulty of the matter, this obstacle, too, is removed by the indication of facilitating and encouraging means, and thus the work of the orator is crowned - according to a succession of mental activities quite appropriate to the nature of the human soul."

Note 4.

What Schott has indicated in the above quotation with the reference to the elimination of a thought inhibiting the execution of the difficulty of the matter, is finally likewise to be taken into account. For not infrequently, the listeners, even if they have already made salutary resolutions and have come to clarity about the means, still let themselves be kept from the execution by the obstacles or difficulties that only supposedly or really stand in their way, which they do not dare to remove or overcome. It is all the more necessary to point out these obstacles in advance, to acquaint the listeners with them, for foreseen projectiles do less harm than unforeseen ones. They must be told: "If you are serious about your repentance, about your Christianity, you will have to overcome many difficulties and fight many battles: The flesh rebels, the former enemies will mock and jeer; there may be loss of earthly goods to fear, a sinful business must be abandoned, the pleasures of this world must cease, temptations and temptations will come," etc. They must be exhorted to pray, to stop, to be steadfast.

Regarding the individual points considered in the examination of conscience, Rambach makes the following remarks: "1. These things cannot be sufficiently impressed without a certain holy tautology; for one must know that not all tautologies in sermons are reprehensible. It is true that this is a vain and boyish tautology, when one often makes one thing, since there is nothing behind it, and always coldly brings forward one thing without affect and often repeats it, which error is peculiar to those who want to extemporize in preaching before they have attained a right spiritual efficiency and skill in it; which tautology is rightly to be rejected and disgusting to righteous minds. But this is a holy and manly tautology, which is found even in the speeches of Christ and his apostles, where the same thing is repeated and inculcated in many ways with many words and speeches, and thus, as it were, beats on a nail with a hammer, so that it may go in deeper and deeper. In this kind of tautology Lutherus has especially excelliret.... But this tautology flows from a paternal and pastoral affect, since one has such a hunger for the blessedness of the listeners that one cannot stop and desist, as it were, until one can have hope that at least some might be moved and won by it; especially if the matter is very important and one is concerned that the listeners, because of their known weakness and rudity, might not have grasped it sufficiently and understood it completely. Now this tautology is also delicate to the ears of the

The people who love the piquancy of eloquence are disgusting and annoying; but when the need of the audience requires it, one must not turn to this corner, as it has no meaning.

[P. Anton gives the following comment to Joh. 21, 17: "So it cannot be interpreted badly to a preacher if he says a thing also three times. For he does not want to show what a nice speaker he is in what he presents, but he is guided by the need of the auditorii. So, even if he uses quasi-tautologies, that does him no harm, aeteris paribus, and if it is otherwise known how he means it. With such a nature, such repetitiones are not to be perpetrated, but well to be interpreted; it is necessary! Some say: "Does he say one thing three times? Answer: my dear friend, tace! tace! here it is written of Christ: 'Does he say to him for the third time: Simon Johanna, do you love me? Because people are so quick to say yes, it is better to start the exploration a few times. Hohel. 1, 8. Conf. 2. Corinth. 5, 14-18; 4, 5. 10. 13. Matth. 9, 36. 38. Coll. V. 10, 13. 1. Thess. 2, 8. Phil. 1, 17. f." (Harmo. Erkl. der heil, vier Evangelisten XIV, p. 549 f.)]

2 This examination of conscience cannot be done properly by anyone other than a skilled and faithful preacher who himself has a proper concern for his own conscience and who must not worry about remorse, but can penetrate the consciences of the listeners with a holy parrhesia, audacity and joyfulness. Therefore, he who does not preach to himself first and foremost and diligently examine his own conscience will never preach to others properly.

It is not necessary that all these pieces follow one another in the indicated order in each application of practical motifs, but rather that prudence must teach each time what is to be particularly urged for this time in the application, what can be omitted now and what can be dealt with. One must always be guided by the circumstances of the text, the listeners, and the time; for an excessively long and rambling application makes the best listeners annoyed; therefore, one must also observe the middle road here, that one neither spreads oneself out too far in the application, nor keeps it too short.

Chapter VIII.

Of the conclusion of the sermon.

§ 1.

By the conclusion the sermon, especially the application of it, is brought to a right conclusion-.

Annotation.

Just as little as the introduction (Cap. 1, § 1, Note 1. 2, p. 1 f.), the conclusion forms an essential part of the sermon. We therefore find some sermons without an actual conclusion, which nevertheless present themselves as a complete whole, without showing any gap or deficiency. The subject is treated according to all its essential parts, the intended effect on mind, heart and will is produced, without the need for a formal conclusion. Many sermons by Reinhard, who is famous as a preacher. One of his sermons, for example, on the Gospel on Sond. Sept. (Matth. 20, 1-16) on the topic: "Encouragements to a noble, unselfish professional loyalty" closes with the presentation of the last encouragement to this loyalty, that it does not remain without retribution, without adding a recapitulation or a special exhortation. (Sermons in 1800, pp. 124-143.) In some sermons, especially paraenetic ones, which already contain exhortations from beginning to end, a special final exhortation can be omitted without harm, and the same might be true of many homilies. For as desirable, indeed as necessary, a special conclusion may be in the analytical and synthetic sermon, this should not be the case with the homily, since by its nature it is entirely in the practical field, its subject matter is the story and parable, and it is therefore itself entirely application. Herder therefore rightly said that in the homily "no one may wait for application, because everything is application. Homilists have therefore expressed themselves very differently about the necessity and value of a special conclusion to the sermon. Schott says: "The true eloquence celebrates its

Triumph in the Epilogue of the Speech" and refers to the examples of the ancient pagan orators of the Greeks and Romans, who gave a recapitulation in the conclusion of their speeches and then sought to excite the affects. The recapitulation (enumeratio) consisted in the summary repetition, by which the things, which were scattered and rambling in the speech, were condensed into one place and brought under one overview for the sake of memory. Ammon says in his "Handbuch zur Kanzelberedsamkeit," 1812, p. 278, § 125: "What in an ordinary speech is the conclusion (peroratio), that in the sermon is the application (usus, applicatio)." He does not want, if the whole second part of the sermon is based on the practical, consequently a continuous application, any further conclusion than a short prayer. Bartels (Specielle Homiletik) considers a conclusion to be "unnecessary and inexpedient" in most homilies, because the homily naturally concludes with a moral reflection, but this must always be derived only from the last historical or parabolic moment. He considers special concluding remarks, which refer to the whole, to be justified only in the case of the evangelical parables, to which the master himself has set "a moral keystone", e.g.: the parable of the lost sheep, of the unfaithful steward, of the Pharisee and the tax collector. Hüffell writes: "With a proper logical and oratorical structuring of the sermon, it has its conclusion where the organization of the whole appears to be completed. It is true that the nature of the matter is such that the speech rises higher and higher toward the conclusion until it breaks off at the highest point, and accordingly nothing more would be necessary. But, considering how seldom the listeners follow the speaker's course with the necessary attention, and how seldom the earlier moments of the speech have been faithfully preserved, it is in any case very good to repeat the main points again." Grotefend considers the conclusion to be necessary, "to the extent that it is even reasonable that in the conclusion the listener be led back once again to all that he has heard, in order to have it all together in one overview, also because the conclusion can present an opportunity to have an effect especially on the heart and on the resolution. To cite only one more of the more recent homileticians, Palmer (Ev. Homil., 4th ed., 1857, p. 471) writes: "The preacher has said and executed what was to be said and executed about his text; he is finished. However, cultus and custom do not permit such an informal ending and departure; the Amen is given to the sermon as a standing conclusion; this solemn affirmation, however, cannot be placed behind every sentence with which the preacher's thoughts might coincidentally come to an end; it requires a concluding thought that is worthy of this seal and can bear it. Yes, because the Amen is the testimony of the entire content of the sermon, a

Summary, a recapitulation of the same very good for the conclusion." According to Palmer, a conclusion would only be necessary for the sake of the amen; if this had not become the custom, the conclusion would not be necessary either!

In the ancient Christian church, the church fathers commonly concluded their homiletic discourses with a doxology, such as Rom. 9:5; or a petition, 1 Thess. 5:23; or with a word, such as Jer. 28:6: "The Lord do so." Chrysostom closes most of his homilies with a doxology, e.g., the speech at his ordination to the priesthood: "Pray therefore for me, that I may one day not be of those who are cast bound into utter darkness, but rather of those who obtain forgiveness through the grace and philanthropy of our Lord Jesus Christ, to whom be honor, glory, and worship forever and ever! Amen." Cf. his 77th homily on Matthew, the eulogy on Job, the first speech on Saul and David, etc. On the other hand, he concludes a speech on the betrayal of Judas with the words, "From what grave guilt the grace of God may always preserve us! Amen."

In the 17th century, the conclusion consisted of the well-known fivefold useful application, from which first Spener diverted more to the edification of the whole sermon, and which was overcome by Rambach by replacing Spener's prolixity with a concise and clearer presentation. With Rambach, the (admittedly often very long) application consisted mostly of an examination and a revivalist address to the unconverted, penitent and converted (see "Rath Gottes" etc., pp. 398, 921 etc.) or an instruction for the right use and a revival (loc. cit., p. 277), which was then followed by a free prayer. This is different in the excellent work "Christ in Moses", in which Rambach interweaves much more the application with the execution and either closes very briefly (21st reflection), or highlights a "main thing" in the conclusion (9th reflection), or also gives a short recapitulation with a certain teaching or exhortation (10th and 11th reflection).

In the work of J. Hülsemann: Methodus Condonandi, Lips. 1677, we learn the following about the conclusion of the sermon:

"It is not necessary to summarize the instructions of the authors about the conclusion. All rhetors have in common the principle that the strongest argument of the argument, both textual and pathetic, should be presented in the speech as close as possible to the conclusion, by which we leave a sting in the soul of the listener. It is not an improper way to close the sermon if we repeat the arguments we have used in the sermon in exact order, and after adding an exclamation (especially in the paedeutic and epanorthotic usage) in something like this: Who should not believe this, who should not agree, who should not be obedient? or similarly the

The end of the book is like Jeremiah 5:31: "How will you fare in the end? 24: "The Lord will see it and seek it," or Ezek. 23, 33: "But when that which is to come comes, they will see that a prophet has been among them." Chrysostom, in his homily on the words of Isaiah: "I have seen the Lord", connected this way of summarily repeating the main parts of the treatise and the benefit flowing from this repetition in the following way at the end: "But now we close this sermon, lest what we feared at the beginning should happen to us now, namely, that the multitude of things should spoil your memory. For this reason, it is necessary that we summarily repeat what we have said in a few words." The conclusion is also done by a second gnoma or sentence, which either contains the summa of the sermon, or otherwise has a certain point to move the listeners. Thus the apostle used to close his epistles sometimes with a votum, like Rom. 16, 25, sometimes with a consolation, ibid. V. 20 and 1 Corinthians 16:23, 24, or with a rebuke, such as: "If anyone does not love the Lord Jesus Christ, let him be anathema Maran atha," 1 Corinthians 16:22, or with a similar conclusion. As it is said in Apost. 28, 25, that the apostle closed his sermon with a word by which the Jews were violently hurt. It is also a fine conclusion, although it must not always be used, which suddenly breaks off, as: "Let this suffice"; or: "Peace be with all who love Christ Jesus!" Eph. 6:24; Rom. 15:33; Col. 4:18; 1 Pet. 5:14; or, "He that hath ears to hear, let him hear"; "Beloved, flee, beware of sin," as 1 John 5:21, etc. Or with another fervent supplication." (Cap. IX, p. 166.)

Schott writes: "The speaker ends his lecture when the action taking place in his inner being, which he renews in his lecture and brings to view for others who are now acting with him, announces itself to him through his consciousness as an action that has now reached its goal, and, if he can at the same time presuppose, that he has done everything that could be done by him, through clear and lively expression of his inner life, with appropriate consideration for the spiritual education and mood of his listeners, to bring about in his listeners the theoretical and practical conviction that pervades himself. The speech is to be considered a properly closed one if it ends in such a way that the listeners must leave in the same mood as the intention of the lecture demands, to the extent that this depends on the activity of the speaker. For the perfect achievement of the speaker's intention, with respect to each individual lecture and to each listener, is of course not within his control alone. It can well be

In this and that mind, obstacles, which are not known to him, work against him, or, during the lecture itself, disturbing impressions are produced by external circumstances and events, by which the attention, even if only of individuals, is distracted and interrupted. The homiletic demand is therefore only that he should produce the total impression that can be produced and expected, insofar as this is based on his performance. This total impression is by no means to be regarded as the effect of the conclusion alone; the whole speech in its content, its arrangement, its presentation is an action striving toward this goal. But it can also not be misjudged how much is based on the way in which one ends the speech. This was already recognized by the ancient Greek and Roman rhetors." (The Theory of Eloquence, 3rd Th., 1st Abth., 5th chap., p. 224 f.)

§ 2.

The conclusion must be short and to the point, i.e., it must be such that the main point of the sermon is recalled and put to the heart of the listeners in a few emphatic words.

Annotation.

Regarding the ending, Rambach gives the following main rules: "1. that one is mindful of the ending in the pulpit, and therefore be careful to be brief. 2. one must arrange the epilogue in a skillful and unaffected manner." Further elaborating on the first rule, he then writes: "Not only is one hour the usual time ordinarily appointed for a sermon, hence there is also a sand-clock in the pulpit, according to which the preacher should orient himself; but one hour is also sufficient that so much can be said in it as the listeners can grasp and retain before that time. But one hour is convenient

- a) the preacher, that he does not ruin his strength and health before the time. For to speak for an hour in a row with proper affect is already enough to attack the preacher's mind and to tire the body. If one is young and has a good physical constitution, one does not pay much attention to it; but one will find it well in old age and will often regret and regret that one did not take better care and spare oneself in youth.

- b) One hour is also convenient for the listeners, so that they are not overwhelmed, nor tempted to fancy and weariness with the Word of God; which effect long sermons usually have, especially in those places where the Word of God is preached abundantly without it. Then a teacher must have so much love for his hearers that he sends himself into the weakness of the human mind and makes it so that the hearers retain the desire and appetite to come again and hear more good things."

For our relationship, the measure of a sermon should be limited to half an hour, at the most to three quarters of an hour. It seems as if the Christians in Rambach's time had a better preaching appetite than in our time. Certainly that old pastor was right who said to a young pastor who was preaching for an hour, "Preach, my dear fellow, on whatever you like, it is all the same to me, but never preach over 40 minutes." And we will have to agree with Spurgeon, who says, "If one cannot say what he has to say in that time (40 minutes), he will never say it. But, says one here, one should do 'his objects righteousness'. But shouldn't you also give righteousness to your listeners, or at least have some mercy on them and not keep them too long? The object will not complain of you, but the hearers will.... A kind of silent contract has been made between you and the assembly that you will not tire them for more than an hour and a half; therefore, if you make it longer, you are actually committing a breach of contract and are guilty of fraud. Brevity is a virtue that we can all practice; let us not lose the opportunity of acquiring the favor that we can gain by it. If you ask me how one can come to preach more briefly, I would answer: Prepare better! Spend more time in the study room so that you will spend less time in the pulpit. We usually preach the longest when we have the least to say. A pastor with a fair amount of well-prepared material will most likely not go beyond 40 minutes; if he has less to say, he will extend his sermon to 50 minutes; if he has absolutely nothing to say, he will need a full hour." (Lecture in Eccles., p. 194.)

As is well known, Bugenhagen belonged to those pastors who were very lengthy, about which Luther reproached him in the kindest way. But Bugenhagen cited the Word of the Lord, John 8:47: "He who is of God hears the Word of God," and received the answer from Luther: "Moderation in all things is good. It is a tender thing to hear and soon gets tired and weary of a thing.

Recordemur verbum Christi: I still have much to say to you, but you cannot take it now."

In the table talks (E. A., B. 59, p. 189) it says: "Doctor M. L. forbade the preachers, they should not torture the audience and endure with long sermons; 'because the pleasure to listen', he said, 'Destroy them, so the pastors themselves do them woe and power with long sermons'. Therefore he reproved D. Pommern for his long preaching, saying that he was not doing it on purpose, but out of error and habit." - A good speaker's office or sign is that he stops when he is heard most gladly and thinks he will first come; but when he is heard with weariness and displeasure and would like to stop and come to an end and decision, that is an evil sign. So also with a pastor; if one says, I might well have listened to him longer, it is good; but if one says, He had come to the washing and could never stop, it is an evil sign." (S. 242.)

But if one has to make an effort to be brief in the sermon, how much more so in its conclusion! A long and usually still quite dry and meaningless conclusion, in which the listener sees himself deceived again and again in his expectation of hearing the Amen, a conclusion that does not come to an end, an ending that cannot find an end, is something exceedingly tedious and angular. It is one of the most suitable means on the part of the pastor to spoil the sermon for the listeners, to destroy the whole impression of the sermon, to kill all attention and to make it difficult to come back. If an actual conclusion is necessary, a short conclusion is certainly doubly and triply necessary if the purpose for which it is added to the sermon is to be achieved. This brevity is always necessary, whether in the conclusion the summa of the whole treatise and thus the actual point of it is given, or whether only an application of the subject treated in the sermon to the audience takes place, or finally a summary repetition with application is given as conclusion. Just look at the addresses of the Lord and the apostles. The conclusion of the great Pentecost sermon of Peter is Ap. 2, 36: "Know therefore all the house of Israel assuredly, that God hath made this Jesus, whom ye crucified, both Lord and Christ." This conclusion forms the actual point of the apostle's address, it is the keystone in the whole, victorious exposition, in which the whole power of it is concentrated, as in its apex, its climax, therefore also penetrating the hearts and consciences of the listeners, so that they exclaim overcome and shaken: "Men dear brethren, what shall we do?" And look at the end of the sermon (Acts 10:34-43) that Peter preached in the house of the centurion Cornelius in Caesarea: "To this all bear witness.

prophets, that through his name all who believe in him should receive forgiveness of sins." How in this conclusion the main content of the sermon is so briefly, clearly and aptly summarized! An example for every pastor to impress the main point as clearly and emphatically as possible in the conclusion of his sermons and to take it to the hearts of his listeners, so that they cannot leave the church without being overwhelmed by the truth they have heard. Cf. the end of the parable of the sower, Luc. 8, 8; of the shalik servant, Matth. 18, 35, etc., which are not only characterized by their brevity, but even more so by the fact that they either hold the attention of the listeners to the highest degree, or literally force them to think about what they have heard, or finally pierce their hearts like thorns that they cannot get rid of.

Chemnitz: "Regarding the conclusion, Vossius teaches I. III. Part. or. c. 9. teaches that its task is twofold. One is recapitulation or repetition of the main reasons; the other is the movement of the affects. Here, he says, the orator should especially open the springs of eloquence, so that he may not only inflame the judge, but seem to glow himself. According to Causinus, Henry IV, King of France, made the fine statement that he could recognize an excellent orator by nothing better than by the conclusion. A similar instruction is given by Jakob Andreä I. c. p. 73: The conclusion should comprise I. a repetition of the most important reasons, 2. a serious admonition, which should be given in a flash, so that the listeners will remember what they have heard, hold on to it and arrange their whole life according to it. Therefore, we now add some rules: 1. take care to conclude in a manly and expeditious manner, as Pastor says in I. c. p. 263; however, as Jakob Andreä rightly reminds us in p. 74, this should be done in a friendly, calm and attractive manner, not impetuously. 2 One should not repeat the evidence, unless the circumstances obviously require it. For Causinus rightly judges that this should not be done in order to show off one's memory, but that the conclusion should rather be made with an urgent admonition and a touch of the stronger evidence. 3) Repeat only that which we particularly wish to "stick" in the hearts of the listeners, and only a concise summary of the text should be given at the end. (4) Avoid tiresome prolixity, and be careful not to append a long conclusion to a long sermon, according to Jakob Andreä, Hunnius, Weller and others. 5 Sometimes it will not be without use to end with an apostrophe or a sudden break, if only it is not done first and in an affectational manner. 6. close the sermon with a pious wish that God may seal in the hearts what has been heard, or that the

Goods, of which one addressed, give us, or, the evil avert want. Or it may be closed with a suitable passage of Holy Scriptures, or with thanksgiving and praise to the divine name."

A. A. Hochstetter: "There remains the epilogue, the fifth and last part of the address, of which two parts are usually given in the rhetorics, namely the summary repetition and the exhortation; each of these finds its place in the conclusion. Summary repetition (enumeratio) is called, according to Cicero, definition, by which what is said in a scattered and rambling manner is condensed into one place and, in order to recall it to memory, is placed under one overview, whereby the listener at the same time returns to his memory and believes that, in addition to what is repeated, he should not desire anything. But this general rule (continues Cicero, the greatest of orators) is given concerning summary repetition, that from each argument, since the whole cannot be repeated, that is chosen which is most weighty, and that each is done as briefly as possible, so that the memory does not see a renewed address: To the summary repetition is added a serious and important exhortation, which encourages the hearers to take to heart what has been said and to arrange their lives according to its precepts. Sometimes, however, with cessation of repetition (which is indeed very useful), this latter part of the epilogue (the exhortation) is added directly to the treatise, by which the hearts of the hearers, after the importance and necessity of the matter have been shown, are shaken and, as it were, driven into them as certain thorns." (Comm, de recta con. Ratione, p. 25.)

If we summarize the above in a few points, a brief and accurate conclusion of the sermon can be obtained in the following way:

1. one suddenly breaks off in the middle of the flow of the address and adds only one emphatic statement or one emphatic question, leaving the answer to the listeners. But not every emphatic statement is suitable for a closing word. If an old Württemberg pastor used to close his sermons with the statement: "In short, the world cannot be helped," this was completely wrong, because, as Stiexx rightly says, "the conclusion should always have something calming and conciliatory; it should not be a lingering word of terror and thunder; even if, for example, the text and the sermon had almost been one, then it would give the impression that the sermon was not a conclusion.

Rather, the conclusion at least gives the whole the right sound and the right light. The pastor never leaves the pulpit as if he wanted to shake the dust off his feet. Therefore, even a sermon on repentance can hardly be concluded with the words Jer. 5:31: "How will you fare in the end?" or with the statement: "The Lord will see and judge. How very different' it sounds when Menken, for example, closes the 14th homily ("The Prophet Elijah"): "Let us take strength and encouragement from this example of Elisha! Let us pray to the Lord for strength and faithfulness! and keep our eyes fixed on the goal. If anyone will serve Me, says the Lord, let him follow Me; and where I am, there shall My servant be also, and whoever will serve Me, him shall My Father honor! He who has an ear to hear, let him hear!"

2 With an emphatic word of the Holy Scriptures. Schott remarks: "As the language of our sacred documents in general strengthens and enlivens the spiritual speech in a peculiar degree, so also a fitting passage of the Bible, brought about by the context, the epilogue may have this or that content, may occur in the form of prayer or as an address to the listeners, is always an exquisitely worthy capstone of the whole; tied to biblical words, the reverberation of the sermon then resounds all the louder and deeper in the minds of the listeners." Appropriate closing words, depending on the content of the sermon, are e.g.: Gal. 6, 16: "As many as walk according to this rule, upon them be peace and mercy"; Luc. 11, 28: "Blessed are they that hear and keep the Word of God"; Gal. 6, 9: "But let us do good and not grow weary, for in His time we shall also reap without ceasing." Menken aptly closes the 7th homily on 1 Kings 18:21-24 with the words 2 Corinthians 6:14-16: "So let us not go with the unbelievers on a strange yoke! For what has righteousness" etc.? Several passages of the Holy Scriptures that harmonize in content can also serve as closing words. Thus Menken concludes the second homily, p. 28, with the words Ps. 91, 1. 2 and Ps. 143, 18-21; the 3rd with the words Is. 66, 1. 2 and 57, 15. Some words of the text are especially suitable, if they are only short, or also some words from the longer text for the conclusion, e.g. Matth. 11, 6: "Blessed is he who does not take offense at me"; or Apost. 4, 12, Is. 1, 18 etc. As the closing word of his 39th treatise ("Views into the Life of Ap. Paul") Menken uses the last verse of his text, Apost. 20, 32: "I commend you to God, and to the word of his grace, which is mighty to edify you, and to give excellency unto all them that are sanctified." Cf. Schott: Neue Ausw. von Homil. u. Pred., 1830, p. 158, p. 301; Walther: Casualpr., p. 28; 80.

3. with a votum, which can consist of either biblical or own words. Such appropriate biblical words are Heb. 13:20, 21: "Now the God of peace, who brought forth from the dead the great Shepherd of the sheep...., make you perfect in every good work to do His will, and work in you that which is pleasing in His sight, through Jesus Christ"; or 1 Thess. 5:23: "But He, the God of peace, sanctify you through and through, and your spirit wholly.... of our Lord Jesus Christ." A concluding vow clothed in his own words may be, "The Lord grant grace that we may not be forgetful hearers, but doers of his word," etc., or, "That help us all the Duke of our salvation, Jesus Christ, adored and beloved and vowed for ever and ever. Amen." (Walther, Cas., p. 341.)

4. by an exclamation, which can also either be a biblical one, such as Pastor 107:43: "Who is wise and keeps this? So they will realize how much good the Lord does", cf. Ps. 108, 14 and others; or put into self-chosen words, as Menken (The Proph. Elijah) closes the 6th homily on 1. Pastor 18, 16-20 with the exclamation: "Oh well to everyone who keeps the Lord in the time of temptation and apostasy, and keeps His word and His commandments. Over such a one also will the Lord keep in trouble, and will preserve him in the time of temptation and tribulation, when the lying and idolatrous become profane" (p. 84). - "Blessed are all those who take this truth to heart!"

5. with a doxology or praise of the name of God. Especially the oldest Greek fathers closed their sermons with a doxology like the conclusion of the Lord's Prayer and the hymn of praise of the heavenly hosts, as has already been noted above by Chrysostom on page 340. This great orator closes the four addresses on the image pillars before us with the doxology: "Of which" (namely "the future bliss" or "the unspeakable goods") "we all want to be worthy through the grace and philanthropy of our Lord Jesus Christ, to whom, together with the Father and Holy Spirit, be glory for ever and ever! Amen." (Lord, Chrys.-Postille, pp. 607, 619, etc.) - Ps. 106, 48 the doxological conclusion reads, "Praise be to the Lord God of Israel forever and ever, and let all the people say, Amen, Hallelujah!" Menken concludes the 8th homily on 1 Kings 18:25-29: "To Him, the Son of the Father, the image of God, the Lord of glory, let every knee bow and every mouth confess that Jesus Christ is Lord, to the glory of God the Father! Amen." Op. cit. p. 111; cf. pp. 59 u. 316. - "To the Triune God, Father, Son and Holy Spirit be praise, honor and praise forever and ever, Amen." - True

Palmer (Ev. Homil., 4th ed., p. 473) rejects the doxological form of the conclusion because it is apparently "a liturgical element" which "cannot be derived from homiletical premises," but why should a sermon, whose ultimate purpose must never be other than the glorification of God, not sound out in praise of God?

6. with a song verse. There is certainly nothing to be said against this popular and frequently used form of conclusion, if, first, it does not become stereotypical and, second, the hymn verses are really appropriately chosen so that they summarize the moments presented in the sermon. If there is a lack of one or the other, as happens all too often, the pastor misses his purpose with such a conclusion. Alternation is absolutely necessary, as in other things, so also in the form of the conclusion, because if the listeners are used to a certain form, their attention immediately wanes as soon as they notice that the conclusion is coming. Therefore Rambach says: "Only here it is to be observed that one need not get into the habit of doing this in a certain way; in that it is affective if one uses a verse for the introduction and conclusion in all his sermons, which commonly comes from laziness and inaptitude for prayer." It is unnecessary to give examples here; we only refer to the Reformation festival sermons by Dr. Walther on Rom. 1, 16. 17 and Acts 5, 38. 39 in the Casual Sermons, pp. 40 and 101, in which the concluding verses are extremely aptly chosen.

7. by an emphatic recapitulation of the whole treatise. Schott writes about this form of conclusion: "It is certainly undeniable that an emphatic, vividly and powerfully enunciated repetition, which makes the most important points discussed in the individual sections of the address, on which the theoretical and practical conviction of the listeners is mainly based, once again pass before their gaze, can powerfully seize and is not infrequently the surest means of perfecting the mental mood and trend in which the speaker wishes to dismiss his listeners. The favorable impressions which the address had previously gradually produced by its individual arguments, by its moving and obliging reasons, unite here once more, presented in the most intimate binding, their collected force, similar to illuminating and warming rays falling into one focus." No less apt, however, is what Schott immediately adds: "But it is equally understandable why this expected effectiveness is lost if the recapitulation occurs too abruptly, without connecting easily and naturally to the preceding section, if the speaker indulges in a prolix, tiring repetition of the main moments, instead of approaching the conclusion of the lecture precisely through the concise compression of the main propositions.

... to give it a peculiar force; when he makes the points represented appear in a stiff, dry scheme, lacking in liveliness.... . and usually binds himself to the same forms and turns of expression." Concerning the latter, Grotefend's words are to be noted: "Sometimes the speaker announces the end of the address in various turns of phrase, e. g.: Look back with me once more, etc., or the conclusion follows unnoticed, the main results reappear without being announced, and a heartfelt exhortation closes. Here, the former occurs in a few questions addressed to the listeners, and the latter, as it were, in answer to them; there, it becomes a rounded period, which knows how to summarize everything clearly, as it were, in a cycle, and whose epilogue is the admonition or warning or consolation. At other times the speaker knows how to crowd his concluding remarks into a few powerful aphorisms and to close with a significant word." (Views etc. on Spiritual Eloquence, p. 140.)

We leave here only one example of how a short and lively repetition of the main moments with an attached exhortation is to be given at the end, from Dr. Walther's Epistle Postille. This conclusion in the Pentecost sermon on the Feast of the Apostles reads p. 266: "After this, then, my beloved, examine yourselves, whether you have already become partakers of the Holy Spirit? First of all, have you ever heard the roar of the storm wind coming from Sinai? Has the law already thrown you to the ground and made you naked, mere sinners? Have you also heard the gentle, invigorating, and refreshing sound of the Holy Spirit entering your hearts through the sweet gospel? Finally, have you experienced the effects that the Holy Spirit produces in a man when He has moved into him? Has your heart become burning and your tongue fiery to praise the great deeds of God in thought and word? Have you then already experienced how the true Christians have fallen for you and said yes and amen to your testimony, while the children of this world have mocked you as foolish enthusiasts? Oh, my dear ones, do not let the feast of Pentecost pass by without you having received this Pentecost blessing. God opens the whole heaven for you through this year's Pentecost sermons, in order to let the rain of grace of the Holy Spirit flow down on all men everywhere with these Pentecost sermons. Oh, sp you also open your hearts here, so that the heavenly rain may penetrate into them. When you have received this heavenly gift, then go as true priests taught by God and preach with burning hearts and fiery tongues to your still unenlightened brethren what fills your soul, so that your fire may always kindle more. But come on! Pray with me:

Come Holy Spirit,
Fill the hearts of your believers
And kindle in them the fire of your divine love,
Who you through diversity of tongues
The firecrackers of the whole world have gathered
In eternity of faith.
Hallelujah! Hallelujah!

Amen!"

With an urgent exhortation corresponding to the content of the sermon. See the citations given above from Chr. Chemnitz and A. A. Hochstetter, pp. 345 f. Here only an example from Walther, Gnadenjahr, p. 224, where he closes a sermon on Char Friday about 1 Thess. 6, 9. 10 with the following exhortation to the listeners: "O dear listeners, let us then completely leave the world and sin; for in it there is only death, spiritual, temporal and eternal death. Let us sink in faith into Christ's death; therein is life, life here in grace, life there in glory.

How much would many a rich man give if he could buy himself free from death with it! Oh, then let us go to Golgotha, for there we find redemption from death free and for nothing.

In particular, at the hour of our death, let us remember Christ's death in faith, so that we will not taste death. For as Moses lifted up a serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life. Amen."

9 With a heartfelt prayer. "Very readily," Schott comments on this, "the rising enthusiasm of the pastor at the end of the lecture puts himself in a prayerful mood, it may have been awakened and prompted initially by the last paragraph of the exposition or by a review of the main content of the whole sermon and of the purpose of the lecture." The closing prayers, however, as free prayers of the heart, must flow from a true mood of prayer, from a fervently supplicating, pleading, or praising heart, and must correspond in content and form to the sermon if they are to form a worthy conclusion. Most of the time the address, without first addressing a request to the congregation for prayer, which almost always has something jumpy about it, passes of its own accord into words of prayer. Thus Reinhard in a sermon on the Ev. of the 1st Pasch: After showing that the resurrection of Jesus also disperses the burdens of earthly hardship by making us feel that it, in whatever it may consist, is brief and beneficent, he concludes with the words: "And we should lose heart when we are called upon to struggle with adversities? Our spirit

should it forget that this is the way that led the Risen Lord to the throne of God? We should not say it to ourselves: 'All chastening, when it is there, seems to us to be not joy but sorrow, but afterwards it will give a peaceful fruit of righteousness to those who are exercised by it'. Should we not suffer courageously and confidently with the Risen One, so that we may one day be raised to glory with Him? So then, everything, everything that burdens and weighs down our spirit disappears before you, you Risen One, and we feel free through the power of your resurrection. The dazzling works of sensuality flee, and your better kingdom opens up to us, into which we are to follow you. The terrors of disorder dissipate, for God has reconciled you and given you all power in heaven and on earth. Even the distress of the earth we bear with confidence, for thou wilt deliver us from all evil and help us out to thy kingdom; to thee be glory forever and ever; Amen!" (Sermons in 1800, p. 332.) - Walther concludes a penitential sermon on Rev. 2, 4. 5, the subject of which is: "The sad truth that also our congregation has left the first love": "Oh, that God would stir your heart today to let my little admonition find a place with you! God would soon do good to our little Zion, and the walls of our poor Jerusalem would soon be rebuilt.

Have mercy on us all, Lord Jesus, without whom we can do nothing, hear our fellowship plea; we hope in your goodness. Amen. Amen." (Cas.-Pr., p. 136.) Cf. p. 145, 314; Grace Year, p. 216. -

It is hardly necessary to point out that several forms of conclusion can be used at the same time in a sermon, as some of the examples given show, i.e., that the conclusion of a sermon can consist of repetition and exhortation, exhortation and prayer, and so on. It would be impossible to give all the forms that the conclusion of a sermon can take. However, it is clear that the conclusion of the sermon is of great importance and therefore requires no less care and preparation than the actual discourse. How many a pastor shows that he has not prepared at all or not properly for the conclusion, because he closes an otherwise excellent sermon incredibly lamely or cannot find an end, because he tells himself that he should close with an important, emphatic word and yet cannot find this word, until he finally has to say Amen in despair.

Bengel therefore used to prepare the end of the sermon very carefully, because he had the conviction that he was much freer in the whole lecture who could decide when and how he wanted.

Finally, the following words of Grotefend may find a place here: "Two rules should not be overlooked in these final reminders of the address: The first is that they must never be too long and too tiring; for long-winded exhortations are never gladly heard, and a too verbose strengthening is like a too watery strengthening potion. If the main idea of the sermon is well executed, if in this execution everything is in order, the results can be summarized in a few words. It would look strange if the final exhortation were to resemble a short treatise. Our ancestors did well in this, in that they demanded a fivefold usum, as they called it, for every sermon, and thus gave rise to tedious prolixity. The second rule is that the conclusion must never fit any other sermon than the one at the end of which it stands, in that it must be taken entirely from the thoughts presented, and by these alone must receive its attitude." (op. cit., p. 140 f.)

§ 3.

After the conclusion of the sermon, the pastor is to command God in heartfelt prayer the seed of the Word that has been scattered and to watch over himself, lest by evil example he tear down what he has built up by his words.

Note 1.

"To a good sermon," Luther writes (VIII, (P9), "belongs a good prayer, that is: When one has given the word from oneself, one should begin to sigh, and desire that it also have power and produce fruit." Every pastor should always be mindful of these words of the Reformer, and therefore, immediately after the conclusion of the sermon, whether still in the pulpit or, after he has left it, in the sacristy, thank God from the bottom of his heart for the gracious assistance he has received. For it is something infinitely great, sublime and blessed, an immeasurable honor that befalls a sinful man, to bring sinful men the most sublime and saved message, to proclaim to them the word of life that saves them from damnation. The high apostle Paul calls out in view of the glory of his ministry Eph. 3, 8

"To me, the least of all the saints, is given this grace, to proclaim among the heathen the unsearchable riches of Christ." But it is also something exceedingly difficult and responsible to be a messenger of God to sinful mankind, to bring them a message, the acceptance of which brings life and salvation, but the rejection of which brings death and condemnation; it is a work that cannot be accomplished by natural powers, but only by God's grace, 2 Corinth. 3, 5, 6; and therefore every sermon should be followed by heartfelt prayer that the Lord God will bless the word preached in weakness, that it will go to the heart and bear fruit. And every sermon preached should bring the pastor one step lower, i.e. make him more humble. He should beware of complacency, for God can only use humble instruments in this ministry, and heed the words of the apostle 1 Corinth. 3, 5-7: "Who then is Paul? Who then is Apollo? Servants they are, by whom ye are become faithful; and the same as the Lord hath given to every man. I have planted, Apollo has watered; but God has given the flourishing. So then neither he that planted, nor he that watered, is anything, but God that giveth the prospering."

"The pastor," says Rambach, "should go down from the pulpit in humility. Already during the sermon he has reason to watch over himself, if he notices that he feels well and that there is some movement in his listeners, that he is careful not to be complacent, that he does not like to hear himself speak, to reflect on his gifts and to fall in love with them. But he has even more to fight against self-love when he comes down from the pulpit and is praised by others for his sermon, that he thinks differently in his heart and rather asks that sensible people may point out his errors to him." A conscientious pastor will judge his sermons with unrelenting rigor and will find so many faults even in the best that self-glory and complacency cannot grow up in his heart; But he will also make every effort to remedy the deficiencies in his sermons that show themselves to him, in order to become ever more capable and perfect, although he must always remain aware that a limited man, even if he had the eloquence of an angel, will never be able to present the power and wisdom, the grace, love and mercy of God in their greatness even approximately.

Note 2.

Under the pulpit, the pastor must watch over himself with all diligence, so that he does not destroy again by an offensive life, evil examples, etc., what he has built up by his sermon. If a pastor, student, or candidate of theology does not himself do what he should do with his

If his conduct is not the testimony and seal of his words, if he does not live what he teaches, he should herd the swine, but not be the teacher and shepherd of souls bought with the blood of Christ. Deeds preach louder than words, and with a pastor twice and thrice louder. No man leads more souls to Satan than a hypocritical pastor living in sin, but no other will be judged in such a way! "If a studiosus enters," Rambach lets himself be heard about this, "and perorires and declamires for an hour and then goes back to the booze-houses and whore-houses, he would be worthy to spend the time of his fiefdom in the dirt cart, instead of climbing back into the pulpit. Selnecker writes, among others, in the exposition of the 50th Psalm: "Epiphanius writes that Origines, who... wrote in all the books of the Bible and put them on, when he once had to read in the school at Alexandria and opened the book, he came to these words: God says to the wicked, why do you proclaim my rights and take my covenant into your mouth,' etc.; and he began to weep so bitterly that he was no longer able to read anything. For he thought how great a thing it was to proclaim the Word of God, rights and covenant, and yet to be a poor, miserable man and sinner himself. If sometimes our mad, impudent screamers pour out such a sermon from their sleeves and allow themselves to be persuaded to preach in wine and company, often still in gluttony, and otherwise live in many great sins against conscience, if they (I say) thought of it, what these very words hold, and how they went to the heart of the old Origeni, and still go to the heart of all pious, faithful teachers, their hair would stand on end more than once, and all their insolence, pride and boldness would easily fall.... But God full of grace and mercy, rule and guide us, teachers and hearers, with his Holy Spirit, and be gracious to us for his name's sake, and keep us from false doctrines, security, pride, avarice, and vexatious living! Amen."

Chapter IX.

Of the style of the sermon.

§ 1.

The style of the sermon is the peculiar form of the sermon presentation, in which the truths gained through in-depth meditation are expressed in an appropriate manner.

Annotation.

According to etymology, "style" would only mean the manner of writing, because "style" comes from the Greek, which originally means a stylus for writing. However, the meaning of the word "style" has been extended by usage to include architecture (e.g., Gothic, Romanesque style), sculpture, painting, and so on. In this broader sense, Hüffell defines 'style' "as the peculiar setting and form of expression in which our ideas and feelings are plastically presented," whereas 'style' in the narrower sense - writing style, "as the peculiar setting and dressing of our ideas and feelings in the written representation of language (Wesen und Beruf, p. 393). Schott says (Kurzer Entwurf etc. § 85, p. 144 f.): "We think of style as the particular application which one makes of language, in so far as it possesses a certain peculiar character, which must necessarily also be determined differently by the diversity of the intention which the representation is intended to achieve, the mental formation of the listeners and readers, the mood of mind from which the written or oral presentation emerges, the mental individuality of the speaker or writer himself." Certainly, the difference that some want to find between style and manner of writing is not rooted in the essence of the matter itself, but is to be sought only in the fact that style has been transferred from the written to the oral presentation in language, while manner of writing is used exclusively for the written presentation. In the sense, then, style and manner of writing are not different. Of the good, skillful speaker one says: He has the language in his power", of the good writer: He has a beautiful style," which basically means the same thing.

According to the foregoing definitions, the truths, thoughts, or ideas which are expressed are the substance, or material, but the style, or peculiar manner in which these truths, etc., are presented, is the form of the address. By means of this presentation of speech, the same ideas, thoughts, and sensations are to be produced in the hearers as the pastor has; they are to be brought to the same clarity of view of the subject which the sermon treats, to the same sensations and resolutions which are found in the pastor, for the latter always has in view with respect to his hearers a certain purpose which he wishes to accomplish, whether it be to instruct their minds, or to act upon their feelings, or to determine their will, to move them to certain resolutions.

But even if the style appears to be the form of the sermon, it is so little independent of the material or content that it is rather determined by the latter. "A common, ignoble, humble material," Hüffell rightly says, "even presented in the most perfect form, can never be considered a perfect stylistic product; rather, the material must always be added to the form in order to produce such a product." "In true eloquence, substance and form constantly interpenetrate, and where one part slackens, the attention of the hearers sinks, for all the beauty of the mere form; indeed, there is nothing more wearisome than mere form without substance; it is the empty declamation from which the church has so much to suffer among aspiring clergymen." But even if the material is a thoroughly noble, worthy one (and it is in every sermon that really deserves this name, because it consists in divine truths), the other nature of it still determines the style. For the pastor speaks differently when he addresses himself exclusively or primarily to the mind of his listeners, namely when he teaches them in order to broaden their knowledge, differently when he seeks to determine the will through rebuke and exhortation. In the former case, he will primarily use the words in their proper meaning, will avoid ornamentation, and his speech will flow calmly, while in the latter case, when he describes the vice or the virtues, puts the abomination of the latter, the pleasantness of the latter in the light, in order to fill his listeners with abhorrence of the latter, with pleasure in the latter, he will use more rhetorical language and speak more vividly. As different as is the affect from which the pastor speaks, so different is also the form of his address, because this is determined by it. One need only compare several sermons by a famous pastor to find this confirmed.

Grotefend writes about this: "It is obvious that the acting person of the address can be sometimes more lively, sometimes calmer, in that one can

The audience's participation for or against must be thought to be soon more tense, soon more relaxed. This is decided partly by the election and quality of the material, partly by the intention of the speaker. If the calm insight and conviction of the mind are to be acted upon more, the action itself is calmer and comes closer to the tone of the discourse, without, however, passing entirely into it; but if the lower powers of the soul are more called upon, the action becomes more lively. If the listener's conviction of the subject is easier to win over, the action proceeds more calmly; if, however, the speaker must fear more doubts, misgivings, objections, it becomes more lively, more alternating. If the inclinations of the will are already more inclined and favorable to the object, the encouragement flows along gently; but if one may suppose more resistance and aversion in the sensual impulses or in the power of habit, the action becomes more strenuous and the admonition or warning more urgent." (Views, etc., on Spiritual Eloquence, p. 177.)'

Compare, for example, Luther's sermons of 1532: "On Christian Armor and Weapons" and "On Love" on the epistle of 1 Sunday after Trinity. (1. Joh. 4, 16-21) B. 19, p. 248 ff and 358 ff; furthermore the sermons of Dr. Walter on the Ev. am Sonnt. Sexag. in 'Gnadenjahr', p. 138 ff and the Kirchweihpredigt on Psalm 87 in 'Casual-Predigten und -Reden' p. 228 ff. - Finally, the style is determined by the individuality of the pastor. "How palpable is the difference" writes Hüffell, "between Göthe and Schiller! And it is not the material, the higher or lower degree of correctness, fullness, and richness of language, but something else that makes the difference; for the material is equally noble in several, and the grammatical, logical, and aesthetic laws are equally fulfilled, but the representations differ characteristically, and one would recognize Schiller and Göthe instantly with completely identical material: One must therefore say: the style is man himself; in the style the most secret individuality of man paints itself, and as this, so the style. But if one wants to go further and try to explain this, the reason might be sought partly in the degrees of cognition, feeling, and willing, partly in the relationship in which these faculties stand to each other, and in the more or less predominant prominence of the one and the other, partly finally in general intellectual formation and in special mastery over language; For in style, clarity and obscurity, depth and superficiality, emotion and insensitivity, strength and weakness, richness of language and poverty are painted in all possible nuances." (op. cit., p. 393 f.)

From the foregoing, it is obvious that there is a

It is an idle demand if it is demanded that all sermons must be held in a certain style. This demand could only be met if one could destroy all individuality, i.e., all idiosyncrasy of the person. As important as it is to preserve this individuality from excesses or, if such exist, to eliminate them, it is impossible to eliminate the individuality itself, and if it were possible, it would not be advisable, because a uniformity and monotony would result that would lack any freshness and liveliness. As little as there are two men who are completely alike in outward appearance, so little is there complete sameness in regard to the interior, the spirit, mind, character; in the greatest resemblance there is nevertheless this or that peculiarity which reveals itself as a distinguishing characteristic, and this peculiarity, precisely because it is peculiar, can be imitated to a certain extent by another person, but never completely appropriated. For this very reason, the imitation of style, declamation and action in the sermon is a thing of its own. For essential and inner things, because they are nature, cannot be imitated at all. The peculiar spirit with which a man observes, grasps, evaluates and reproduces everything, the particular way in which he thinks, examines something in all directions, processes a material in himself and then presents it, can be recognized and learned in something, but not actually imitated; But if this is nevertheless attempted, then what is nature in the former becomes unnature in the latter, imitation becomes imitation, as can be perceived in this or that person who has attempted to imitate a famous pulpit orator in declamation or style. Thus, for imitation, only the exterior remains, which consists in the peculiar form of treatment and diction, or one could say: the subjective style (also called by some, but probably not correctly, "manner," because this has the secondary term of the erroneous, artificial). But in this, too, the personality of the pastor is expressed and therefore cannot actually be imitated. As an example, we will only mention the aphoristic or laconic style, which was used by H. Mueller and Cober, among others. The former says in a sermon on the Gospel on the 2nd Sunday after Epiphany to the words: "You have kept the good wine until now": "Is God's way, - at last the best. First water, then wine. First law, then gospel. First temptation, then redemption. First humiliation, then exaltation. First suffering, then joy. First struggle, then the crown. First disgrace, then honor. First killed, then made alive. From hell to heaven. With tears sown, with joys reaped." (Ev. Final Chain, p. 139.) The self...

The idiosyncrasy of this style consists in the fact that all binding words and sentences are omitted, and the aphorisms, loosely juxtaposed, appear through their brevity of expression and their abruptness as important aphorisms and sayings. Whoever wants to make use of this aphoristic style must have a special richness of thought and be inspired by deep, heartfelt feeling; whoever lacks this and yet writes and speaks in such a way in order to imitate H. Mueller, these broken sentences, because they do not contain weighty aphorisms, would appear infinitely lame and give the impression of ridiculousness. He would therefore make use of the opposite, the periodic style, with far greater skill and success, because this is more natural to him.

Thus, the accidental or special qualities of style must be distinguished from the general and necessary good. These must be found in all stylistic products that lay claim to good style; those may be absent or present because they depend on the individuality of the speaker. General and necessary qualities are, for example: Precision in expression, by which everything superfluous and tedious is avoided, liveliness, so that no tedious monotony emerges; special and accidental qualities are: crowdedness in expression (aphoristic style), the individual kinds of liveliness, the solemn, the sublime, the touching. How much, to mention only this one here, the touching is based on the individuality of the speaker. We have already heard that everything touching in the sermon was scornfully dismissed and ridiculed. This mockery is very cheap and is probably only poured out by those who, because they are of a kind of icy nature, lack any warmer feeling even when they preach about the most moving and shattering moments in the Lord's passion. Certainly, what does not come from the heart does not reach the heart; he who is not moved himself cannot move others. The cold reflection of the intellect does not do it. "There are natures," says Hüffell, "on whose face the holiest things become a mockery, and nothing appears to them worthy and deeply felt. Meanness, and sometimes badness, has lodged itself so firmly in looks, gestures, and tones that it cannot be suppressed even in the most venerable business. Such pastors cannot move, even if they wanted to. On the other hand, there are others whose whole being expresses conviction, devotion and love, and the more natural, the more effective. These fortunate ones are already moved by the tone of their voice, by the pious eye, by the liveliness of their gestures, and since there is a peculiar interaction between the speaker and the devout listener, the pastor's emotions are also automatically awakened without any special art.

The word of God is a word that is not only a word, but also a word of faith. It is difficult to explain, but it is really like that: many pastors are believed on the word and others not at all, they may present what they want. This idiosyncrasy is actually what is most touching." We have the most famous example of this in Bernard of Clairveaux. A peculiar charm and a peculiar power to move the minds lay in the tone of his voice; added to this was the awe-inspiring quality of his whole appearance, the way in which his whole being and the movement of his body bore witness to that which had seized him and inspired him. From this it is explained that, when he went about Germany and preached, even those could be powerfully seized and moved, shed tears and beat their breasts, who, because he spoke in French, understood little or nothing of his words, indeed were more powerfully shaken by his speech in a foreign language than by the subsequent translation of another. (Cf. Neander, *Relig. Gesch.* B. 5, p. 294.)

All stirrings are to be rejected which are produced: at the expense of truth by untrue ideas and exaggerated descriptions; by arousing sensual passions, by theatrical effect, facial and gestural play, tears, etc. "Pastors who have nothing to advance take it most upon themselves to stir in this way, in order to elicit a few tears from weak eyes. Not infrequently they weep first, where there is nothing to weep for but their bad talk." (Hüffell.)

As unjustified as we have seen would be the demand that a pastor must renounce all individuality of style and fully adopt the style of another, so justified is the demand that the style of the sermon must correspond as far as possible to the material which is treated in it and to the purpose which is to be achieved. The pastor wants either to doctrienate, or to stir, or to determine. The doctrines are directed to the intellect, the heart or the emotional faculty, and the will to the determination. Just as there are different forms of the inner spiritual life, the state of calm contemplation and thinking, the state of lively feeling, and the state of intimate striving, so there are also three different kinds of style corresponding to these states: namely, the prosaic style, which expresses the state of calm contemplation and thought, calculated for instruction; the poetic, the style of the poets, in which the living feeling expresses itself; and the rhetorical, or oratorical, whose basis and source is the state of intimate aspiration. This division of the genres of style according to the states of the inner, spiritual life has its psychological reason, while the above-mentioned division into

aphoristic, periodic, turgid, etc., has its reason in the individuality of the speaker. It is self-evident that every individual style must belong chiefly to one or other of the general genres of style, chiefly: for more or less in every address or sermon the style will be a mixed one, namely, a prosaic-rhetorical one, while the poetic one will be left on the whole to the poet. "It may," says Schott, "by the way, well exist with this attitude of stylistic character in the whole of the lecture, if the exposition in individual sections, where the nature of the matter and the mood of the writer or speaker give occasion for it, approaches another form of style, which lies nearest to that prevailing in the stylistic product, or if it passes into it for a short time." (op. cit., p. 20.) Hüffell: "The character of the pulpit language should, on the whole, occupy that of the middle sphere of style and remain as far removed from poetry as from the tone of mere prose. This middle style of writing allows everything that we have called beauty of style; it permits the use of all appropriate figures and tropes, but in a moderate sense; for it need not be noted that all those figures and tropes have their degrees. Poetry is used in its highest momentum and in its full boldness, secular eloquence in a somewhat degraded degree, and pulpit oratory in a gentle play of colors, without losing its charm; for since the sermon must allow neither passions nor that mighty storm of emotions, it cannot make use of any language that is calculated only for that purpose." (op. cit., p. 419.)

As a model for the style that the pastor should use, we enclose here the introduction to Reinhard's sermon, which he preached on the Reformation feast of 1800 on the text Rom. 3, 23-25 and which caused a tremendous stir among the rationalist preachers of his time. Individual echoes of rationalistic expression will have to be overlooked. In this introduction form and content are alike exemplary. It reads:

"Although, as I can sincerely affirm and testify before God, I have never proclaimed the Gospel of Jesus with more emotion and gratitude to God, with more joy and courage, on almost any day of the year since I have been in charge of the Christian teaching ministry, than on the feast which we celebrate today: I cannot deny that for some years now, on this very day, I have appeared among you, my listeners, with a secret sorrow and embarrassment which I have hardly been able to conceal, and which I cannot but confess to you at last and make known to you. It is in the nature of this feast that it confronts the one who is to speak publicly at the same with a quite

It is dedicated to the greatest and most beneficial change that has taken place since the introduction of Christianity on earth. It is dedicated to the greatest and most beneficent change that has taken place since the advent of Christianity on earth; it recalls the strange circumstances and efforts to which our Church owes her existence and all the advantages she enjoys; it renews the memory of the great men who, by their courage, by their steadfastness, by their confidence in God and in their good cause, won the most beautiful victory that has ever been won; it is sacred to the most honorable triumph that truth has celebrated over error, liberty over tyranny, and the Gospel of Jesus over superstition. Who can contemplate this spectacle without being moved and stirred; who can visualize the efforts with which the founders of our church carried on and perfected their great work without being seized and inspired, as it were, by their heroism; who can feel himself in possession of the light, freedom, and blessing which is the fruit of those efforts without raising his hands gratefully to God, without becoming loud and eloquent, without speaking with an emphasis, with a fire peculiar only to the enthusiastic and enraptured? And indeed, if I ever succeeded in communicating this warmth of enthusiasm, this fire of rapture in my address, it happened on this day; it happened especially in Wittenberg, where I was able to proclaim what had happened through them at the graves of the great men who brought about the improvement of the church, where I was surrounded by their images and monuments, where I was, as it were, surrounded by their perfected spirits.

But already for some years, I have already stood, already for some years this joyfulness has diminished, and a quiet sorrow, an embarrassment, which I could hardly conceal, has taken its place. For I have long been unable to conceal the fact that our church, at least those who speak loudest in it and want to be considered its most excellent and enlightened teachers, are increasingly distancing themselves from the actual doctrines of Luther and his friends, and from their true meaning as evidenced by their writings; that the great man whose merits we remember today, and whose successors want to be the teachers of our church, could not possibly, if he should return from his grave, consider them his own, and count them among the church he founded; that, if it continues in this way, if our fellow believers remember so little on what doctrines and truths our church was originally founded, we shall soon no longer be the church at all which came into being through the efforts of Luther and his friends. And yet we want to celebrate this feast? want to call upon men who taught an entirely different doctrine? want to

Do them still in their graves the wrong of imputing to them opinions and assertions which they did not have, and misuse their name, their reputation, their example, to whitewash our deviation and unbelief with it?

Behold here the embarrassment in which everyone must find himself on this feast day who is to speak publicly, who is to encourage his congregation to rejoice and to be thankful to God for the restoration of the truth and the pure gospel of Jesus. He sees it disputed, sees it rejected, sees it declared to be superstition, the very gospel which Luther preached, for which he fought, for which he was ready to lay down his goods and blood; sees it disputed and rejected by those who most loudly refer to Luther and boast of a free, bold spirit with great complacency. Do not think that I am saying too much here, that I am presenting our deviation from the doctrine and sense of the founders of our church as too great. Oh, one does not notice how far we have already departed from their faith, because one is not at all concerned about what they actually insisted on; because one allows oneself to be misled by pretenses, which are quite contrary to history, into quite false ideas about the church improvement of the sixteenth century, and about the spirit and sense that prevailed in it.

So it may be the business of this hour to remind you of the actual true origin of this church, m. Br.; to show you on which main and basic doctrine it has been built by the efforts of Luther and his friends. Listen to me with attention and thought; judge for yourselves whether I will prove what I have to say, and do not be surprised if this time I sometimes let the great men speak for themselves, whose true meaning we are concerned with. But you, of whom they testified, whose salvation they proclaimed, for whose honor they fought and suffered, Lord Jesus, be with us and bless this hour."

§ 2.

The style of the sermon is mainly determined by the election, binding and dignity of the words used in the preparation of the sermon.

Annotation.

About the right election and binding of words, Schott writes (Theorie des ornerischen Styls, p. 29 f.): "Apart from the grammatical correctness and purity of the language ..., however, the perfect comprehensibility of the presentation, or the appropriateness to the demands of the faculty of cognition, also requires that continuous

Correctness of expression, which refers to the nature of the ideas to be expressed, i.e., the election of such words and phrases as are quite suitable for expressing both each individual idea and each relation of ideas whose representation is intended. The one differs exactly from the other. For, just as some expressions, considered in themselves, apart from the form given to them, are well suited to the object that is now to be designated, but violate linguistic correctness by their grammatically defective or non-analogous form, so, on the other hand, a perfectly pure and linguistically correct expression may lack correctness in relation to what is now to be said. Multiple errors of this kind have their reason partly in the ignorance and neglect of the use of language, partly in the lack of clarity, of certainty, of the inner coherence of thought itself. From this it is explained that words of related meaning, e.g., affect and passion, understanding and reason, piety and virtue, are regarded as completely synonymous and confused with one another; that not infrequently a predicate is bound to the subject that does not correspond properly to the nature of the subject, e.g., a benevolent person, or a person who is a good person, or who is a good person, or who is a good person, or who is a good person, or who is a good person, or who is a good person, or who is a good person, or who is a good person, or who is a good person, or who is a good person, or who is a good person, or who is a good person, or who is a good person, or who is a good person. For example: a benevolent heart does good where it can, or: a truth-loving mind always speaks the truth; that one lets follow the antecedent clause a suffix that does not fit the subject of the antecedent clause, for example: This picture was so well taken that everyone recognized him at once, instead of: he was so well taken in the picture that, etc.; that one chooses particles which do not express the correct relation of the ideas, e. g. a sentence which is intended merely to explain what has just been said, begins with but, or such a sentence which does not reveal any conclusion from what has gone before, connects it by thus, therefore, hence, and the like."

This also includes such binding and positioning of pronouns that they can be related to more than one subject, a mistake in style that is made very often and is found even in the sermons of honored pulpit orators. Even a Reinhard found this error in his sermons. In his "Confessions," in which he deals with his sermons in terms of content and form with unrelenting severity, he writes with regard to this point: "I have always found quite peculiar difficulties in the use of the pronominum. I have taken great pains to use them in such a way that no ambiguity arises and no relation of them to an incorrect subject is possible. And yet I have not always succeeded; nevertheless, when reading my sermons, I come across

Passages that can be misinterpreted, where not all misunderstandings are properly prevented. In the fourth and fortieth sermon of the year 1799, on page 404, there is the following passage: God did not connect our spirit with a body for nothing; he did not assign it (to whom, the spirit or the body?) a dwelling place on earth for nothing; it is to be (who? God, or the spirit, or the body?). The first time he referred to God: now it suddenly gets a quite different relation, not even to be determined with sufficient certainty from the context) he shall practice his powers on what he finds here, and learn to be faithful over little'. That it is extremely difficult to prevent all ambiguities of this kind, I know well; it often cannot be done otherwise than by a completely changed position of the thoughts. But notwithstanding this, it remains an indispensable condition of good writing that one should not be guilty of such errors." From his Reformation sermon of 1796, Reinhard also cites the following misleading passage: "Heavenly truth, revealed by God Himself, was the religion contained in the Holy Scriptures of the Jews; on it" (truth, or religion?) "is founded the more perfect one, which we owe to the Son of God Himself. But what had it" (which, the Jewish or Christian?) "become in the hands of the Jews!" Reinhard finally remarks that such errors in the sermon are all the more unforgivable because the listener has no time to consult the context, but must be able to grasp everything immediately and on the spot. (Confessions, etc., pp. 172-174.)

The details about the election and binding, as well as about the dignity of the words will find its place in the following §§.

§ 3.

In the election of words, every care should be taken to ensure purity, simplicity, clarity, and sanctity appropriate to the holy place.

Annotation.

By purity of speech we understand that in the address only such words and phrases are used which really belong to the language in which speech is made, or have acquired citizenship in it, and which are valid in the present age in the language which is generally recognized as the language of the educated. To this purity belongs also the correctness of the language, that is, that the grammatical laws of inflection and binding of words are faithfully observed. "Basically," writes Schott, "the former, language purity, could also be applied to the latter (language correctness).

Since in both cases something is always added to the certain language used that is in some way foreign and does not belong to its peculiar character, thus contaminating the language, be it through individual expressions and idioms that do not have the right of citizenship in this language, or through violation of the grammatical rules of inflection and word combination; and one could just as well include the other, linguistic correctness, in the first, since the neglect of the one, as of the other, is a deviation from what is recognized as lawful for this language.... The general theory of good style demands these qualities, partly because everything in expression that conflicts with the use of language and the laws of grammar more or less hinders intelligibility, partly because the unity of form is thereby violated; It is a necessary, negative condition of the aesthetic value of form that it not suffer from these infirmities, and experience shows how much the pleasure in beauty, which a representation could produce through manifold aesthetic merits, is disturbed and inhibited by conspicuous violations of the use of language and grammar, especially when they appear frequently and have almost become the habit of the speaker or writer. Therefore, the product of eloquence cannot and must not escape these requirements. For what is contrary to the language and grammatically incorrect in expression already causes offence to the attentive listener by appearing as something foreign, violating the peculiar character of this language, disturbing the unity of the form, and even making the presentation dark, at least hindering the easy and quick comprehension of the thoughts". (op. cit., p. 22 f.)

The simplicity of the style consists in avoiding all highly poetic idioms, sought-after puns, everything sought-after, artificial and exaggerated, all pompous phrases and flowers, in short everything turgid, but expressing the thoughts in actual words and only as many words as are necessary to be properly understood.

We call the style clear which is such that the listener or reader, without effort and further thought, immediately receives from what he hears or reads the ideas which the speaker wanted to awaken in him. Clarity, then, is the opposite of obscurity in any form, whether this obscurity lies in the matter or in the language.

We call holy the style in which everything ridiculous and witty, everything profane and common, in a word, everything that is incompatible with the seriousness and sublimity of the Word of God's sermon, is fearfully avoided, but only such words and phrases are used as are out of heartfelt reverence for God.

and his words fluent, quite appropriate to the high seriousness and importance of the action that takes place in the sermon between the pastor and the audience.

§ 4.

The purity of style demands that all barbarisms and soloecisms: all foreign, scholastic, rustic, and obsolete words and phrases be avoided, but only words and phrases that have been received by current usage, and constructions that have been established by grammar, be used.

Note 1.

"Barbarisms are such errors, which lie in individual words considered by themselves, namely the mixing in of foreign words, which belong to a completely different language, the language-unfriendly omission of necessary, or addition of superfluous letters or syllables, or the interchanging and displacement of the same. Soloecisms, on the other hand (a term of art that is usually derived from the city of Soloe in Cilicia, whose inhabitants are said to have had a very incorrect pronunciation), appear in words and expressions, in so far as they stand in connection with each other, as incorrectness in the use of *numerus* and *casus*, of *tempus* and *modus* in time words, incorrect inflections, constructions and displacements of words, ellipses or pleonasms in word order and connection that are contrary to the language, p. 23 f.). To these two types, the barbarisms and soloecisms, Schott counts: 1. obsolete words, idioms, constructions and inflections, which are excluded from the classical language in the course of progressive language formation and only occasionally occur in common life; 2. neologisms, i.e. new words and word combinations, which are formed without sufficient reason and are incompatible with the etymology, analogy and grammar of the language or with other necessary characteristics, e.g. comprehensibility, euphony, etc., of good style; 3. neologisms, i.e. new words and word combinations, which are formed without sufficient reason and are incompatible with the etymology, analogy and grammar of the language or with other necessary characteristics, e.g. comprehensibility, euphony, etc., of good style, 3. foreign words, where they are not unavoidably necessary, and foreign word combinations, such as Latinisms, Graecisms, Gallicisms, Anglicisms; 4. so-called provincialisms, namely such words and word combinations which, being peculiar to the inhabitants of a province, have not been included in the classical written language and are therefore not understood everywhere. If we go into the details, the following are to be avoided in the sermon, which is to be delivered in the purest High German:

1. all foreign words. The German language is so rich in words and phrases that there is no need to go begging to other languages. One does not need Latin, French, English or other foreign words to proclaim the Word of God to the audience, but has an abundance in the vocabulary of the German language. Rambach gives the following examples: "Christ is echappiret to the Jews, because they wanted to bombard him with stones in the temple!" - God had such affection against the world that he gave his Son for its redemption. - "Whoever wants to advance happily in his Christianity must do this and that." Such a mixture of all kinds of foreign words has its reason either in vanity, to show that one has learned several languages, or in bad habit.

However, many words are permissible which originally belong to a foreign language, but which have passed into the German language since ancient times, partly through Luther's translation of the Bible, and have become completely naturalized in it, so that neither their form nor their sound remind us of foreign words. Just think of such words: like body, alms, sack, nose. Yes, there are many foreign and foreign-sounding words that we have to use in today's German language in order to be understood, e.g. person, nature, studiren, triumphiren, jubiliren, etc. Who would understand a pastor today if, instead of "nature," he said "the great witness mother of all things," instead of "person," "independence," instead of "the twelve apostles," "the twelve messengers"? But what is the use of such foreign words and designations in the address to the people, for which there are words enough in our German mother tongue? Why, for example, say religiosity and morality, since piety and morality or virtue denote the same thing; why "moral" instead of virtuous; all the duties of Christianity are "concentrin" in love instead of being contained or comprehended? Cf. Luther's "Sendbrief vom Dolmetschen und Fürbitte der Heiligen," E. A., B. 65, p. 103 ff; J. Köstlin: "Martin Luther", B. 1, p. 491 ff. - Rambach also rightly remarks that the "foreign words also include the Greek and Hebrew words", "which are mixed into the sermon without necessity", that it usually testifies to vanity, "if one brags before simple-minded listeners with Greek, Hebrew, Syrian, or even with Arabic and Persian words, or first prays the sayings in Greek and Hebrew, and then adds Luther's translation". (Cf. Cap. VI, § 1, note 2, p. 217 f.).

2. all scholastic (metaphysical, technical) expressions. "Inappropriate without doubt," writes Schott, "in any lectures to the people, or to a mixed

Audience those words (termini tsellnloi) that occur only in the schools and the proceedings of scholars, e.g. subject and object, negative and positive, principle, ideal, harmony, system and the like. Since in the sphere of eloquence, especially of spiritual eloquence, only such truths, thought connections, and thought forms belong that are generally comprehensible; since speech as address never rises to those heights of abstraction and speculation for which such terminologies are created, expressions of this kind are already excluded for the most part by the material and by the purpose of the speech." Such expressions can also very well be avoided. One does not need to say: 'The subject of this text is the Messiah', but can well turn it into German: 'This text is about the Messiah'. 'Whoever wants to follow Christ must also take up his cross' is in any case more understandable than: 'The achunewm of following Christ is the cross' - Also the technical expressions, which only occur in certain crafts, must be avoided. Mathesius could probably say in his 16th sermon on Luther's life: "Therefore they saw beforehand in their misery and conversion, that God in this land kind his sareptans. and spiritual miners, smelters and glassmakers, according to the prophecy, who would put the Romanists' pagament through the furnace, melt it, drive it off, or seygern it, so that Christianity, according to the twelfth Psalm, would become a burnt, pure, superfine, leached silver and separate and drive off all foulness and savagery from the sight of God" (p. 196b), because he preached to miners who understood these expressions, but to other listeners such terms would be completely incomprehensible.

3. all rude, impure and offensive words and phrases. The common man has many words and phrases that, if used, would not adorn the style of the sermon at all. FOR EXAMPLE: "If the ungodly will not dance to God's tune, he may yet drive them to couples"; or, "The hypocrites are mixed with the true Christians as mice are mixed with pepper." Such expressions are to be kept out of pulpit language, though such men as Luther, Herberger, and others have sometimes made use of them. With regard to Luther's language, what Hüffell says applies: "To want to speak at present in Luther's language is worthy of a petty striving for supposed originality, Luther's power also grasps our language; unfortunately, however, our breast no longer grasps Luther's power." Herberger has some sayings which could rather be used in his time, but which in our time must not appear in a sermon; e.g.: "The devil drives the children of unbelief on his cart into the infernal pit of shame," or: "It often happens with the godless and the hidden

The children of the world are like a drunken peasant; if you lift him up in the saddle on one side, he will prance down again on the other. If a pastor of more recent times thought he had to make the horrors of hell quite comprehensible to his listeners by saying: 'In hell it stinks as of a hundred million stinking cats', this might be more new than worthy of imitation. Here is a longer passage from a sermon of the famous Geiler von Kaisersberg, which reads:

"They offered Jesus with them and with the procession to Jerusalem, and did in the seven things which we are to do spiritually unto the Lord: 1) That they offered unto the Lord the old ass, and the young ass. Your body is the old donkey, and your soul is the young donkey. Thou shalt subdue thy flesh unto thy reason, and set it in order unto the service of the LORD. Likewise thy soul shall order the young ass for the love of God. 2) And they took their hides, and their garments, and their skirts, and their coats, and put them upon the asses of the LORD, and saddled them to the ass. So thy body and thy soul saddle the Lord, that he may sit thereon, and so forth. In another sermon, on the 2nd Sunday of Tr. There was a man who made a great supper and so on, it says: "The first said: I have bought a village and so on. That was pride, which wants to rule, he has bought a village or a hamlet. the other has bought oxen, which he must try. The third said: I have taken a wife. These three whole bites us. I. The first one that bites us is Hoffart; a) it is large, b) coarse, c) graw. II. the second one is evil, which is a) black, b) ugly... ... III. The third is unchastity, and that is white, a) on the outside, so the women also want to be white and certainly on the inside a real unchastity; b) of feathers and skin, so the women also care for white skin; c) but the head is not white, in the head is no wisdom, the women are the genß; d) it is not good a white ganß considered, so it is also not good, a white women considered." (From Hüffel, p. 403.)

4. obsolete words that have been eliminated from use because they no longer correspond to the refined taste. Rambach lists as obsolete expressions that are found in Luther's translation of the Bible: 'casteien his body', Deut. 16, 29; -Boas was a willful man', Ruth 2, 1; hofiren, Jer. 4, 30; Koller, Isa. 3, 23; Apost. 19, 12. 19, 12. We also add: endelich, Luc. 1, 39; Krebs, Ephes. 6, 4; Fegopfer, 1 Corinth. 4, 13; horny, Luc. 11, 6; become horny against Christ, 1. Timoth. 5, 11; to ride beautifully with the people, 2 Corinth. 5, 11; Humpler, passages, 26, 10; köken, Isa. 28, 7. On the other hand, other expressions, such as wasting, afflicting, overshadowing, should not be objectionable because they are either generally understandable or can be explained very soon. Who, for example, would like to see the word: hoard, Ps. 18, 3 replaced by another? And

Wouldn't the taste in language, because it is partly outdated, turn back to Luther's language? Schott: "The Lutheran translation of the Bible contains many outdated expressions, which, considering the level at which German language stood at that time and how much this great reformer had achieved in terms of style, can by no means be a reproach to the venerable author. As little as it follows from this that any other newer translation of the Bible should henceforth be introduced for public use in churches and schools, the ecclesiastical speaker, observing the needs of the present time, nevertheless feels compelled to declare by a suitable addition such words and phrases used by Luther which, being obsolete, are not likely to be clear and comprehensible to all listeners, or, where the more delicate taste of our present aesthetic education should unavoidably require it, to exchange them for another (e.g., Phil. 3:8, 1 Corinthians 3:8, 1). For example, Phil. 3, 8 the coarse expression: "and consider it filth" with the finer: "and consider it filth")(?).

Concerning the language in which a pastor should address his congregation, Palmer writes: "On the other hand, the congregation lives in the given, concrete reality. Consequently, the pastor must not ignore it as if it were not there, must not use abstract language, and must not want to feed the people with abstract ideas; A popular speech will rather reach into real life, will prove the eternal truth in and at this reality, will achieve the illustration of the idea by pictures, examples, experiences from the circles, in which the men move and move factually, will even try to merge the real language of life, the way of speech of the people (populi, not plebis) with the holy language. In doing so, of course, the boundary between what can be merged with the sacred and what cannot, what remains common, is not to be crossed; and as little as it is wrong if now and then a smile plays around a listener's mouth at an apt thought and expression - as is well known, a portrait similar in speech has the same effect on many, especially natural men: - Everything that touches the realm of comedy, of jokes in the alleys and beer houses, everything that cannot be elevated to the sacred seriousness of the sermon, is to be kept so far away. In this, too, personality stands before us as the last instance; for many things that one finds quite natural in one person are not at all suitable for another; it cannot be said: this expression, this turn of phrase is popular, therefore you may bring it into the pulpit; this freedom can be detrimental to you, for the whole man must be made for it. (Homiletics, p. 491 ff.).

Furthermore, Tholuck writes: "By the eloquence of common sense we will understand such an eloquence, which, in connection with

... The preacher should then present the Christian truth in the form of a concrete view and applicability to the maxims and views, facts and experiences that exist and are well known among the people. ... But the pastor should then also present his subject in the way that a healthy, uneducated people do, that is, in concrete terms. Our sermons lack this gift to an even greater degree than the connection to the life of the people ... Education may help in this matters as well, education through the study of writers such as Hippel, Claudius, Schubert, Heinrich Müller, Harms, and even more education through the life of the people; but that the most beautiful gift of this eloquence must come from somewhere else is told to us by the name Mutterwitz. Where, however, the address lacks those luminous sparks, those lightning-like catchwords and tangible comparisons which, once heard, are no longer forgotten in life, where one can feel by the twitching of the faces that they have arrived in the right place in the heart: The speaker is also a popular speaker, a speaker of common sense, who knows how to bring the subject close to the heart with that clarity of address, with that logic which is understood in the village schools as well as in the lecture halls, relying on experience to the right and to the left." (Preface to his sermons, p. 47 f.)

§ 5.

Simplicity of style demands that all highly poetic idioms, pompous epithets, sought-after puns, eloquent circumlocutions, mystical and ambiguous phrases, and in general all things bordering on affected grandeur, be avoided.

Annotation.

About the necessity of preaching "simply," i.e., to use the simplest possible language. Luther says about the necessity to preach "simply", i.e. to use the simplest possible language: "Eternal pastors should get used to preaching badly and simply, and should decide and remember that they must preach to people without understanding, as peasants, who understand just as little as young people under 12, 13, 14, 20 years of age, to whom one also preaches alone; this is also the great majority, so that they may understand it or learn something from it and improve their lives. To be sure, no one is allowed to preach to me and Philipppo, although we can learn something from it that is of use to us. One does not have to preach and bravely strut about with great words, splendidly and artfully, so that one may be seen to be learned and to seek one's honor. Oh no, it does not apply here!

One should be guided by the listeners, and this is common to all pastors, that they preach so that the poor people get very little out of it.

The same as Butzer and Zwingel did in Marburg in great splendor and everything in the most artistic way, so that they would have the praise of it; as if they wanted to say: See, D. Mart. and Philip see how I am such a learned journeyman.

Simple preaching is a great art. Christ does it himself; he speaks only of the work of the field, of the mustard seed, and so forth, and uses vain, rustic parables." (E. A., B. 59, P. 228.)

The words of Paul, 1 Corinthians 2:1-2, will always serve as a standard for every pastor concerning the language he should use in his sermon: "And I, brethren, when I came unto you, came not with high words, or great wisdom, to preach unto you the divine sermon: for I thought not that I knew any thing among you, save Jesus Christ crucified." Not with 'high words, or high wisdom', or actually: not according to an excellence of address, i. e. (*ου χα& υπεροχήν λόγου η σοφίας*) Paul wanted to preach the divine sermon among the Corinthians, but in all simplicity, in plain speech, to preach Christ, and that Christ crucified, which was a vexation to the Jews and a foolishness to the Greeks. He did not want to add any other knowledge to this sermon, nothing of the so famous philosophy of the Greeks, but he also did not want to dress it in the shining garment of worldly eloquence; his word and his sermon were not to go along in sensible speeches of human wisdom, but in proof of the spirit and of power. The high apostle did not use philosophical words to persuade his listeners, as the Greek orators used to do, but the spirit and power hidden in the simple word, but revealing itself, should convince and win the listeners. The Word of God does not need the paltry trappings of human eloquence, for it carries its power and might within itself and often proves it most when it resounds from the mouth of a faithful witness of Christ without any ornamentation of speech. The simplest sermon about Christ often makes a wonderful impression when it comes from the heart and is a living testimony of the Crucified One, while the rush for oratorical effect destroys any effect of the sermon from the start. Especially beginners have to be careful in this, for they are inclined before others "to sprinkle their listeners with flowers; but these are without fragrance and bear no fruit at all: at the most, a sensitive soul will wet them with a tear. Here is a sample: "Do you know the place where in the icy arm of death the fresh blossom of youth is frozen, where in the iron arm of the grave the strength of the proud man lies bound; where no longer the fluting nightingale's butterflies, no longer the sky-sweeping lark's trills, no longer the glimmer of color of the

the whole of nature? It is, etc." - Note, however, that not every, but only the affected sublimity of style, as it is found in the preceding example, is rejected in the §. Rather, the right sublimity is often quite appropriate, indeed it is demanded by the object of the address and by the circumstances. One will have to agree with Augustine, who in the 4th book of his *De doctrina Christiana* writes the following: "Although the teacher of the church always speaks of great things, he nevertheless speaks in the simple style when something is being taught; in the rich (more tasteful) style then, when rebuking or praising. Only when something is to be done, and we address those who should do it but do not want to, then the sublime style is used. One and the same great thing can be addressed in different styles, even God, who is the greatest of all. He who wants to address others about the unity in the Trinity must speak simply, so that the doctrine may be understood as far as possible. He who wants to praise God or His works seeks the most beautiful and richest words to express what he never succeeds in fully expressing, and yet what he cannot hold back. But if there is no greater harm than that God is not worshipped, or that there are idols and other creatures beside him, then such harm must by all means be warded off among the people in the most sublime language."

With regard to this point, Schott writes: "To those feelings whose character is calm greatness and depth belongs the great and sublime of stylistic representation. Both expressions designate essentially the same thing, that kind of representation which has the effect that the object, as one that stands out and is honored above others, is not only recognized by the faculty of thought, but is also vividly grasped by the faculty of feeling. The difference lies only in the fact that with the expression: great style, we think first of all more of the objective, of the vividly sensualized relationship in which the object stands to others, likewise great, compared with it; with the other: sublime style, more of the subjective, of the vividly sensualized relationship of the object to the limits of our human nature. For we call sublime that which prompts our imagination to a free preoccupation with ideas which the imagination is not able to encompass in a picture, and the intellect not in a concept, so that through this awareness of those limitations the *Bernunftvermögen*, the faculty of ideas, is set in motion, e.g. in external nature, the sight of the starry sky, in the spiritual world, the contemplation of the purest, perfected morality in the life of Jesus. In the emotional faculty, the uplifted first of all produces a mixed feeling of the

But when the faculty of ideas enters into full activity, and the preponderance of freedom over natural necessity, of the infinite over the limits of the finite, is vividly grasped by feeling, the feeling of purest pleasure triumphs over displeasure in the end. Although the genuine greatness and sublimity of style always necessarily presupposes that there is something in the thoughts themselves, in the thing, by which this stylistic character is established; yet expression has it in its power to make the great and sublime of the thought itself stand out with special vividness and deep impressions on the mind, and, in so far as this happens, we also take these qualities from the stylistic form. Not infrequently, the shortest and simplest description of the object is the surest means to achieve this end. How great and sublime is the Old Testament: God said, let there be light, and there was light! Any further paraphrase or figurative dressing would only weaken the impression here; it is said just as it is here, enough to make the infinity and majesty of God's creative power as clear as tangible. And the mind of the speaker often feels most deeply where he speaks least of his feelings. But not infrequently the nature of the object permits a further development of individual characteristics, by which its greatness and sublimity can be even more strongly sensualized and taken even closer to the feeling; and to the state of mind which the contemplation of the great and sublime object has produced in the performer himself, it is often quite natural that the representation should spread out somewhat further, in manifold, proper and figurative turns of address, which awaken the ideas of sensuous or spiritual greatness and dignity, and directly denote the admiration, the astonishment, the reverence of the speaker; the stylistically great and sublime can therefore also unite with fullness and splendor. (A. u. O. p. 100 f.)

As an example serve the following passage of Reinhard, in which the sublime is particularly prominent: "Are you in danger of taking the trifles of the earth for something great; of attaching to human endeavors and activities an importance which they do not have; of sharing in the astonishment with which the great multitude contemplates the splendor and majesty of the rich and powerful; are you in danger of even becoming proud of your own merits, of your power and greatness; lift up your eyes, I beseech you, and behold: what are those whom you admire in comparison with the globe on which they are with so many millions; what is the globe in comparison with the sun, which leads it mightily around itself; what is the sun with so many millions?"

What are these suns and worlds against the immense creation, whose most distant regions no human look reaches? And in this infinity, where our globe is a hardly noticeable dust, would anything human be important and great, there would not everything be lost in nothing? Is it finally this latter feeling that becomes too powerful for you; is it the awareness of your weakness, your frailty, your nothingness that torments you; do you think you are apparitions that, like fleeting shadows, arise and pass away again; do you look up once more at the immense universe; do you contemplate it in all its glory; do you think you were called to look at it for nothing? Would you grasp it, would you think anything of it, would you be able to recognize it for the work, for the immeasurable realm of an infinite spirit, if you were not spirit yourselves; if you did not belong to the beings for whose sake all that is visible and corporeal, this quite splendid equipment, exists; if you were not better and nobler than everything that presents itself to your eye?" (Sermons of 1810, p. 104.)

So they are not to be used:

1. high poetic expressions. FOR EXAMPLE: If someone were to say, "The King of kings has caused the juice of his crimson blood to flow from the canals of his sacred veins to the earth," this would be pompous, poetic speech, which should hardly be allowed in a hymn, much less in a sermon. It has to read briefly and simply: Christ shed his blood for us on Golgotha.

2. turgid epithets. E.G.: To offer a thankful heart to one's Creator, instead of: to have a thankful heart; or: "When we look up to him, from him in whom and through whom all things are, when we lift up the spirit to the Infinite and Omnipotent, the Creator of the shining moon, the flaming sun, the twinkling stars, the great, vast earth resplendent in the green carpet and most delightful play of colors; how then all the imaginations of our agitated heart take a higher and freer trend."

3. sought-after puns (paronomasias), in which words that mean different things, but are completely identical except for individual letters, are put together more. Thus: "Let us avoid sin as an abomination and an abomination, and envy, hate and leave it", or: "The hypocrites are like the whitewashed graves, outwardly lime and snow, inwardly mischief and woe", or "Close to the cross, close to the wreath" - "What not to avoid, you must suffer" (Cober). "Word plays, used in sermons," says Chr. Chemnitz, "have

something unpleasant and disgusting about them and betray something youthful."

4. rambling oratorical paraphrases, which make the address incomprehensible, and then impose on the listeners an imposition that borders on real punishment, namely that they have to listen to such a broad, rambling and sluggish address that lasts for an hour, and then perhaps leave the church with a dull feeling in their heads, but also do not come back so soon when they have to listen to the same pastor. Only the following example: "The divine life which faith instills in the soul is a succulent, green, fruitful tree, which produces not only leaves of empty words, not only blossoms of good hope, but also rich and ripe fruits of holy works of love." This sound of words is meant to express the simple truth: "Faith is active through love!"

5. high mystical sayings. For example: "The little spark of our soul will not be happy until it falls into the fire of the Godhead and forms a single flame with it. Or: "How often Satan in his fury devours our creaturely life, that we hang between time and eternity and lose ourselves with our thoughts completely in the dark abyss." With the former sentence the unio mystica is meant, with the latter a heavy challenge. However, such addresses are not only not simple but also very misleading.

6 All ambiguous expressions. Ambiguity arises either from the use of individual expressions and phrases, which in themselves admit of a double or multiple sense, or from such words as are used in different senses in one and the same period, or finally from the connection and position of the words. The sentence: "He was a man who always pursued the truth and overlooked everything in the administration of manifold professional affairs" can be understood praisingly and blamingly, because the words "pursue" and "overlook" are ambiguous. It can be understood in different senses: "You will certainly regard an event that brought about such a movement with the greatest attention; your visible movement vouches for that. And what does it mean: "This kingdom which Europe feared?" or: "The God who created the heavens which surround the whole earth (Who? the heavens, or God?), should not let the bliss of a whole species of creatures, which is so entirely his work (species or bliss?), last longer than this life?". - Other ambiguous expressions are: "A faithful man is deified," and similar ones.

§ 6.

The clarity of style demands that poetic and mystical phrases, new and obsolete words, frequent parentheses be avoided, and words be brought into their proper meaning and order.

Annotation.

Clarity (cf. § 3, p. 367) is one of the general and essential qualities that must be demanded of every stylistic representation. This quality, however, can only be found if the representation is at the same time definite, i.e., does not move in general, ambiguous and multiple expressions and idioms, but is such that the words, etc., can only be taken and understood in one sense. This clear style is opposed to the incomprehensible or unclear, to the dark and heavy, to the indefinite and wavering. (Cf. Schott, op. cit., p. 31.) A style that unites purity and correctness, clarity and definiteness, was actually called "elegant" (*oratio elegans*) by the ancient orators, even if the ornament (*ornatus*) of the address was more often included under this designation. How ponderous, indistinct, and tautological, to say nothing of other defects, is, for example The following period: "The serious, silent, thought-provoking, pre-festival time of Passion, through which we are taken back to the beginning of the new covenant, to the time of the suffering of the appeared Redeemer, to the one who came into the flesh to redeem us, and who always and forever comes into the heart and will one day come for judgment - this time of Passion, which is conducive to mourning, not only contains that which must make us serious, thoughtful, sad and despondent, but it is also the time of abundant consolation and hope. Now, the ambiguity or incomprehensibility of a presentation can also have its reason in the subject matter, if it is of such a nature that it cannot be presented in a completely comprehensible way, e.g. a treatise on determinism (theory of determination); but such subjects do not belong in the pulpit. Therefore, the blame for the ambiguity will always be placed on the pastor, on the way he presents his material. Grotefend elaborates on this by writing:

"But a far richer source of incomprehensibility (namely than the matter) is the mode of presentation; for the lightest matter can be presented in such an incomprehensible way that one does not know what is actually the address. We must trace this source of incomprehensibility still more closely, and seek to discover it in the individual influxes. Certainly, the first inflow or the first share of this source is the

Lack of the own correct thinking, observing and the correct experience. What one thought darkly oneself, or saw and observed only half oneself, one can certainly not render otherwise than darkly and half only. This darkness and indeterminacy is perhaps not even recognized by some speakers as darkness and noticed as indeterminacy, and that is where a lot of words come from, a prolixity that fills the time but gives no light. One will be able to perceive it in oneself. The clearer a thought is in our mind, the clearer the insight into the individual parts of it is, the more certain one recognizes the differences, the contrasts, the similarities or affinities with others and from others, the more concisely and pertinently one knows how to represent such a thought and the words seem to offer themselves. But the more the opposite occurs, the more words we have to use, because something still seems to be missing, because a new determination is still necessary, which is basically not determined, and in the end we are dissatisfied with our own representation. It is difficult to give examples in this case, and they would not be necessary, because some acquaintance with printed sermons, and a closer investigation of the cause of the ambiguity will show us this source. Sometimes this incomprehensibility lies in a single main concept, which we did not think quite clearly, and which is always like a dark point in our way throughout the whole consideration. ... For example, in the topic: 'The atonement of Jesus Christ the reason of our reassurance.' If in this subject the speaker has not grasped a certain and clear concept of reconciliation and made it quite clear to himself, his whole address will be a confused back and forth talk without attitude and unity, especially since the concept of reassurance is also taken only in general terms. ...

A second secondary source of this incomprehensibility is the lack of logical order, whereby the individual parts either do not get their place, or whereby gaps arise, which should be filled. It will be clear enough to everyone that this deficiency must become a source of incomprehensibility; but not so easily will everyone admit and feel that it is precisely in his works that this error prevails. It is therefore well to take occasion from time to time to inquire of more insightful members of the congregation, or of friends, whether they have understood our lectures, and then, if this understanding should not have occurred, not to rest until one has discovered the cause in one's own works. ...

Sometimes, however, it is also a sought-after dignity, which one wants to give to his pulpit language, by which the incomprehensibility is brought about. Young orators quite often suffer from this disease, when

They immediately reject everything ordinary as unworthy, and only take pleasure in the more unusual expression, which is often not even so beautiful. Occurrences, instead of incidents, events, occurrences - the Christian's striving for praiseworthy judgment instead of a good name. It is precisely this struggle for dignified expression that produces the long, ponderous and poorly rounded periods, because everything natural and unforced seems ordinary, and everything ordinary seems unworthy. What is not full of light and clear, what the educated man and especially the educated woman does not immediately understand, or does not become clear to her through added explanations, is certainly not popularly understandable, even if it should sound so melodious." (op. cit., p. 162 ff.)

In detail, if the presentation is to be easily understandable, must be avoided:

1. high poetic expressions. S. Dietrich has the following disposition on Pastor 16, 10: "The golden jewel of David, for it sparkles forth 1. the red ruby of the victorious descent into hell; 2. the green emerald of the joyful resurrection of Christ." Another begins the introduction to a sermon on the Lord's likeness of the laborers in the vineyard with the words: "Your silver has become foam, these are words of Esaiä, in which he sees a wreath of flowers on his official zeal. The silver flower is the pure doctrine. Others say that the false doctrine is stoned (that is, rebuked) by the prophets." The expressions: 'wreath of flowers', 'little silver flower' etc. make the whole address dark and incomprehensible.

2. mystical sayings. Thus, when in his time Carlstadt said: "The souls that want to be filled by God should stand in serenity and boredom", and in "bored longing" become similar to burnt trees; or: "Man should stand idle, do nothing and suffer the long time, for the Sabbath is appointed for this reason, that the spirit may come into boredom and learn something in its long time; - moderation drives the coarse skins and constipation from the heart, if man understands it". - "Man must devalue himself if his heart is to be given to God"; - "Egoity must be discarded in true denial"; - "If man wants to approach the center of the divine essence again." In the "Teutsche Theologia" it says Cap. 55, p. 65: "And thus man becomes completely poor, and also in himself becomes nothing, and in him, and with him everything that is something, that is, all created things, only there arises an inward life, and then henceforth God himself becomes man, so that there is no more that is not God."

or God's." (Teutsche Theologia, edited by Joh. Arndt, Lüneberg 1681.)

3 New and obsolete words. Especially such new words are to be rejected, which are formed only because one does not know the language and therefore does not have the usual, corresponding expressions at hand, or because one tries to shine by affectirt originality. Obsolete words are: Kolken for water pits, wähnen for my; stracks, so instead of which. These and other words were in use and understandable in Luther's time, but who knows today what Kolken is! (Cf. § 4, note 1, p. 368.)

4. too frequent and too long parentheses. E.G.: "Christ is to be worshipped also according to his human nature (not only according to his divine nature, which he has in common with the Father), and with such veneration as is also manifested by outward gestures, but which must be removed from superstition (of which we are falsely accused by some when we bend the knee in the name of Jesus). This period is dark because too long and interrupted by two parentheses.

Note 2.

The clarity of style, however, demands not only that all words that hinder the easy understanding of the address be avoided, but also that the words be used as far as possible in their own, original meaning, in the meaning that is common, in which they are used by all, scholars and unscholars. Actual words and idioms are therefore always preferable to non-actual metaphorical ones, unless the need for a brief and yet all-embracing presentation necessitates the election of figurative words, so that the subject matter is perceived with a particular impression. In the work of Schott, "Die Theorie des Styls" (The Theory of Style), we learn the following:

"The lack of clarity and especially of definiteness of style is not infrequently due to the fact that one does not pay proper attention to those words and phrases which the prevailing linguistic usage has once determined for the designation of certain ideas, either solely or in particular; the so-called vocabula and verba solennia. Often reasons can be shown why one has preferred just this or that expression for certain objects, concepts, associations of thoughts to others. For example, in figurative address one says: "The thread of our life winds inexorably on through a thousandfold alternations and turns of our destinies." Why does one not say: "The wheel of our life rolls through a thousandfold etc.? The comparison in itself would not be inappropriate, and the Greek language had the

expression: "wheel of life" is not uncommon. But the former is preferred because the rolling wheel almost involuntarily directs the attention only to the noisy activities and changes of life, which one does not want to remember first or only when one speaks of the inexorable, often quiet and silent progress of the years of life under manifold changes. We say: the sun of my happiness, or the star of my happiness has risen, and it is understandable why we consider the great star of the day, or the generic term: star in general, to be more appropriate than the mention of the moon, in order to describe vividly and vividly the beneficial, uplifting, invigorating nature of a happy change that has come to us. Very often, however, no other determining reason can be given for such idioms than that they have gradually, through long habit, even among the best writers, received the place they prefer to claim. One says, for example, "I take something into consideration." not, "I take something into consideration." although one just as often says: with consideration, as: with regard to a person or thing. Or: "to put oneself in another's place", "to put oneself in another's position", not: to put oneself in another's condition. Or: "to stand in binding with someone", not: in linkage. Or (tropical): "he has a very good, capable head", not: a good, capable head. Or: "Jesus Christ is the invisible head of his great congregation," not: he is the invisible head, etc., although the latter corresponds to the Greek κεφαλή just as the former. What the use of language has sanctified in this way for certain ideas or associations of thoughts, that is what the listener and reader are to expect, and the clear and certain concept of the matter is usually most easily attached to it.

§ 7.

Holiness of style presupposes true reverence for God and holy things, and demands holy words that are worthy of God and conform as much as possible to the style of Scripture.

Note 1.

"The sanctity of style," writes Rambach, "requires 1. a holy affect, that one speak of divine things not otherwise than with a holy reverence and awe before the eyes of God. This is the reason for the holiness of style. A profane mind, which has no reverence before God, will not be able to hold itself in the pulpit, no matter how devoutly it wants to do so, and with a masquerade of holy sighs and devotional gestures it can hide the mischievousness of the words.

in the heart. But this is an atrocious abuse of the name of God, which the Lord does not want to let go unpunished. There must therefore be a true reverence for God and His Word of God in the heart, and in order that this may be inflamed anew at all times, one must first approach this great and adorable Being in prayer, so that one may receive an impression of His majesty and glory." Luther says: "Let us, dear Lord and brethren, diligently wait for our office in the fear and reverence of God, that is, to offer the Gospel to the hearers in humility, the fear of God, and in supplication. Then let us be confident in God, that this thing is, and remain steadfast in such fear of God and honor, and not let ourselves be bitten and torn by it" (B. 59, p. 256).

Note 2.

Holiness of style demands holy words worthy of God. All vain gossip, which is contrary to the respectability of a pastor of the Gospel, must be kept out of the sermon. This includes:

1. expressions that provoke the audience to laugh. We have heard of a pastor who preached on Christmas Day in such a way that the audience almost always laughed. Such pastors turn the sermon into a comedy and the church into a playhouse. Instead of the official dress they wear a fool's cap, and the word of the Lord Matth. 18, 6 applies to them: "But who shall offend one of these least ones who believe in me" etc.?

2. all farcical and insulting words and addresses, which are only used by the rough, common rabble, such as: "That is falsehood and lies"; - "The miser speaks: rips, raps, all in my sack". Even worse, if the pastor gets into a carnal rage, is the use of insulting words, e.g. "fools", - "louts" and the like.

3. worldly and courtly expressions. "To love Christ" then means: "to consume one's heart in the pleasant flames of love"; "to be gentle": to lead irritated anger by the reins of composure; "to pray": "to pay one's most devoted respects before the throne of God". "To this," says Rambach, "also belongs the theatrical word: to perform. There are those who say that in the Gospel two persons are performed: 1. a rich man, 2. a poor Lazarus; or a tax collector and a Pharisee; just as if the pulpit were a theater where persons were to be performed and presented to the congregation." The famous chancellor of the University of Paris Pierre d'Ailly († 1425) said in a sermon: Monsieur Saint Paul, and an Italian

The pastor called out when he preached about the temptation of Christ: Retirate voi Signor Diaboli!

4 All quibbles and witty antitheses. "Thus," we read in Ammon (Handbuch der Anleit. z. Kanzelberedsamkeit, p. 311), "Lohon, Bishop of Nismes, preached on Magdalen's Day about the tears of this sinner, of whom he claimed that she had opened heaven through them: elle avoit fait un chemin par eau, qu'on fait rarement par terre. Thus the missionary Brydaine, in a sermon on the punishments of the damned, compared the persistence of the torment of hell to the pendulum of a clock, which strikes incessantly: always, never; never, always; a damned man awakes asking: what time is it? Muffled it sounds: eternity!" Such things are calculated more to tickle the ears than to edify the listeners. Pointed themes are found in Riemer's Postille and the Erquickstunden of Lassenius, e.g.: The sweet bitterness, the dry tears; the waking sleeper. Cober has: "The lovely whore lady; the unpietistic pietist; the venerable thieves' guild; the crowned ass; the fallen riser.

5. ill-considered, distasteful and offensive parables. Well-chosen parables serve as explanations and are therefore to be recommended; but parables that are repugnant and disgusting should never appear in a sermon. Take the following: "Such people place themselves among the unreasonable creature. We all know the care of a mother hen for her chicks, how she not only restlessly seeks food for them from morning till evening, but also teaches them which grains, bugs and worms belong to their food; and the chicks peck only where the mother hen lures them. A cat is not content with feeding its young; it also ensures that the small animals learn how to (?) catch the quick mouse. So even the animals are driven by nature to educate their young in a certain sense, so that they are able to live their lives afterwards. How sad (?). therefore appear such parents, who only care for the nutrition, but not for the education of their children, who indeed (?) care for the body, but neglect the spirit! They act against the natural conscience, which demands from parents the most extensive care for their children."

6. funny and droll stories. These do not belong at all in the pulpit, from which the Word of God is preached and the listeners are not to be entertained but edified. One should leave the telling of such stories to the pulpit hawks among the sect preachers. As is well known, Beecher, the actor, was able to include all sorts of little laughable stories in his sermons.

and had a large audience because of this. The godly Scribe also often interwove stories into his sermons, but before one imitates him in this, one should see whether one also has the skill of a Scribe. Chr. Chemnitz writes: "What is not in accordance with the majesty of the divine word, one should avoid with the utmost diligence when lecturing. For we are, as Paul says 2 Cor. 5, 20, ambassadors in Christ's stead. Therefore we must leave out of the sermons 1. silly and ridiculous fables; for again Paul says 1 Tim. 4, 7: "Abstain from unspiritual and old-fashioned fables. 2. Profane parables and addresses, as when someone would compare the Savior who overcomes the tempter with a pugilist, or call Pastor the Duke of Jerusalem, the twelve apostles ambassadors, as Balduin heard from someone, Brev. inst. p. 147; 3. excessively exaggerated and ridiculous sayings; 4. proverbs, especially those that are common and have long been widely trodden."

Even if the pastor has to preach in the countryside in front of a perhaps quite uneducated audience, he still has to mean that he is a sermon, a servant of Christ and a steward of God's mysteries, especially when he preaches, and therefore has to abstain from all unworthy expressions par excellence. Addresses such as: sweep at his own door; Peter stood dumbfounded; eat; cry; throw; man lies there like cattle; many a dog has it better than many a man; are indecent and therefore to be avoided. One should also not be misled by the fact that sometimes great, famous pulpit orators have used such expressions. It certainly does not sound nice and sweet when it is said, "Here comes one with a thick head of reason and wants to poke his head, as Luther says, through the narrow door of faith," or, "Your wisdom, you worldly man, has a big hole." This is not popular, but vulgar language.

Note 2.

Just as all profane words must be avoided in the sermon, so, on the other hand, such words are to be used that are worthy of God and as similar as possible to the style of the Holy Scriptures. On the other hand, words that are worthy of God and as similar as possible to the style of Holy Scriptures are to be used; for whoever wants to address spiritual, heavenly things should also use such words that are in accordance with the words of the Holy Spirit. But this does not mean that a sermon must be composed of Bible words. "One finds," remarks Rambach, "pastors who stubble together a heap of passages from the German Concordance.... and then think that they have preached a sermon quite rich in Scripture, because they have made use of the words of the Holy Spirit everywhere. Then it happens that one often comes across the heaviest and darkest sayings in the high hymn of Solomon, in the prophets, in the revelation of John etc.,

which no one who has no trained senses can understand without explanation, and thus that is made dark which could have been said much more clearly in one's own words. Everyone understands what I want to say when I say: He who loves Christ also keeps his commandments; but it will be dark if I want to express this with the following words of Scripture: He who can say to his Savior: "I love you dearly, Lord, my strength, Lord, my rock, my fortress, my deliverer, my God, my stronghold, in whom I trust; he can also say: I rejoice in the way of your testimonies, more than in all riches. I delight in thy right hand, and forget not thy words." It would be a plain address to say that the whole life of a Christian is nothing but a continual strife and battle; but darkly, "The heroes of the heavenly Solomon are all skilful to fight, every man having his sword upon his thigh for fear of the night. They sleep, but their heart waketh. When they lie in the field, they shine like the wings of doves, gleaming like silver and gold.

To preach Scripturally is by no means to speak with words of Scripture, but to proclaim and use the doctrine of Holy Scriptures purely and unadulteratedly in a manner appropriate to its content. One sermon may be interwoven with a multitude of biblical passages and yet contain nothing less than Word of God, while another may have this characteristic without many citations from the Bible.

§ 8.

Once the correct and appropriate words have been chosen, they must be properly bound together and put together, paying attention to both the quantity and the rhythm of the periods.

Note 1.

We call a period a circle of sentences in which the subordinate clauses are united into a unit by the main clause in which the leading idea is expressed. The beauty of a period depends on its regular rounding, which includes fullness, distinctness, and regularity of the links. "The most distinguished characteristics of a period," Grotefend remarks, "are 1. a logically correct and thereby easily overlooked binding of the related sentences. 2. symmetry of the main sentences not only, but also of the smaller links. 3. avoidance of the monotonous in the manner of binding, without harming clarity, appropriateness and naturalness. 4.

Euphony of the individual parts and words. 5. a certain oratorical numerus, which spreads over the whole and becomes most palpable at the end. 6. roundness of the whole, which is brought about by the fact that no part is superfluous or in an improper place, and the end seems to constitute, as it were, the keystone of the whole. (op. cit., p. 209.)

Above all, in a good period the main idea must not get lost among the secondary ideas, but must fall through the whole like a ray of light, or run through a circle like the diameter. FOR EXAMPLE. The following period should serve: "O all of you who are bowed down and in mourning, who have to fight the difficult battle of duty and faith in the midst of an unholy and vicious world; who lament that merit is disregarded, hated, and lies in the dust when happy vice triumphs; who, bowed down by worries and troubles of all kinds, are often in doubt as to whether, despite all your blamelessness, you will not nevertheless succumb and perish: strengthen your sinking courage in the great divine predecessor, at whose glorious feast of victory you must become acquainted with the wealth of innumerable means in the hand of your God, by which he is able to save and make happy his steadfast children." Here occurs the main clause, which consists only of subject and predicate: 'Ye bowed down and mourning, be ye humbled', stands out clearly. Through the subordinate clauses from: "you who have fought the hard fight," etc., to the predicate: The subject is expanded, and at the same time the anaphora is used to facilitate the overview. By indicating the means of strengthening, the predicate has found the necessary symmetry against the extended subject. The whole has received euphony through this and that small means, e.g. the sentence: O you bowed and mourning all through the inversion, then through added epithets.

Symmetry can be achieved in many ways, either by giving each main word to be emphasized a corresponding proper word, so that the one does not stand naked in comparison to the other, or by distributing the antitheses appropriately; by letting the one sentence follow in vivid images, the other not in the dry language of abstraction, and so on. Symmetrical, for example, is the following: "Every thought is a silent word, every word a loud thought."

As far as the quantity of the periods is concerned, care must be taken that they are neither too long nor too short. They are too long if too many subordinate clauses are inserted between the subject and the predicate, and each clause is loaded either with too many things or, what is worse, with many empty words and tautologies.

that one cannot find the end. Unfortunately, there are too many long, partly incomprehensible periods in the works of the otherwise so excellent Guericke. Just look at the preface to the 1st edition. As an example of empty tautology can be considered the following: "It is the sign of a true, genuine, sincere admirer of religion, if every opportunity to stimulate, awaken, make alive and effective religious sensations and feelings in his inner being is dear, valuable and precious to him." Rambach remarks quite true: "Because of the great mass of words, the listeners forget the beginning of the period before they hear its end, and thus cannot form a clear concept of the thing that the pastor wanted to say in it; indeed, the pastor loses himself in his long labyrinth, so that he either forgets to add the predicate in the extensive description of the subject, and thus makes a period that has a beginning but no end; or he does not hit the right verb with which the period should have been closed, but in the confusion into which he has plunged himself through his prolixity, he seizes an incorrect verb that is not at all suitable for the construction he has begun, especially when he extemporizes in his diffuse style."

On the other hand, the periods are too short if they consist of only five to six or even fewer words. This has already been discussed in § 1, Annot. p. 359 f. has already been addressed. Here only as an example a passage from Cober: "The sleep of sin plunges into eternal death. My Christian, do not delay your repentance: Say every day with that supreme gift: Today I remember my sin. Sigh every hour with the publican: God, be merciful to me a sinner! The third is the hour of the cross. No Christian can do without it. Cross and Christian are inseparable. The righteousness have much suffering. Thus God has ordained it." (The On. Cahinet Pastor, Th. II, p. 49.) These juxtaposed aphorisms can easily be transformed into longer, coherent periods, if only the connecting particles are added. E.G.: "The third hour is an hour of the cross, which is not missed by any Christian, because the cross and the Christian are inseparably bound together," etc. As periods that are too long become dark because they are too full of words, so those that are too short often become dark because they lack words. One should avoid both extremes and "remain," as Rambach advises, "on the middle road. In general, alternation must occur. "A good sermon must not consist of nothing but compound periods, but of a harmonious alternation of them, so that the speech progresses from sentences to simple, from these to compound and dissected periods. Just so, in music, simple passages alternate with heavy ones, and heavy ones with very heavy and intricate ones, until the notes dissolve into harmony, and

leave a dominant sensation in the soul of the listener." (Ammon, op. cit., p. 306.)

Furthermore, Pastor Burk's remark is quite correct: "In its unaffected lecture, Scripture usually loves short periods that do not have many intermediate sentences, but rather present something whole to the reader every moment. Whoever gets used to such periods in his lecture will feel benefit in his listeners and relief in himself. But it requires a lively heart and a fluent tongue. He who is poor in words or empty of heart prefers to hide his awkwardness in long periods." (Samml. z. Past., p. 140.)

Note 2.

About the use of recipitated words and phrases and correct coustructions, Rambach writes: "It should be noted that not everyone is free to make a new phrase, i.e., to bind a noun with this or that tense word (i.e., a phrase) at will; but must look at the use of language. If, for example, one wanted to bind the word Buße with the verb verrichten, this would not be possible. There one hears two German words: Buße, verrichten, but we are not used to the construction of these words, but we say Buße thun. Thus, one would not receive approval in German ears if one wanted to say: to perform good works, to faithfully pursue the denial of the world, to take up the cross, instead of: to take up the cross; to descend into the following of Christ, for: to go into the following of Christ, etc. In this is variously sinned against by studiosis when they preach, that they make new phrases which no man uses in ordinary life....

One must use correct constructions. There is a manifold mistake that the dative, accusative and ablative are confused with each other, as when one says: I thank thee, dear Lord, that thou hast kept me, etc., for: I thank thee, dear Lord, that thou hast kept me. One says incorrectly: going to church, for: going to church. To go to church means to walk back and forth in church, but to go to church means to go to church and be present in it. So these are false constructions, when one says: Christ threatens the lukewarm Christians, for: Christ threatens the lukewarm Christians, that he would spit them out of his mouth.... Christ has not only acquired freedom for us, but has also brought about the right to eternal life. Thus many say: not so well, but also; but these words do not go together at all, but are correlative particles: as well as, and: not only, but also. Thus must

Now it should be said here: Christ has not only purchased for us the right to salvation, but also freedom from the bondage of sins. It is wrong to say that Satan tempts us not only to sin, but also to despair; not only, but also are correlative particles; not only, but also. And who can tell all that is lacking in constructions. In general, then, it is to be noted: one must make use of ordinary words, correct idioms, and correct constructions, if one wants to observe the purity of style." Cf. § 2, p. 365, the citations by Schott and Reinhard.

Note 3.

Hüffell gives such an excellent account of rhythm that we cannot deny ourselves the opportunity to reproduce it here in extenso. Hüffell writes (Being and Calling, p. 414, ff.):

If the correct use of figures and tropes gives life to the style and that which is called flourishing, its beauty is perfected by its fullness and rhythm. The fullness consists in that completeness which, without getting into overload and prolixity, surrounds the main ideas with those secondary ideas which are suitable, as in a painting, to paint the whole into its most delicate shades and to make it attractive and rich. The fullness of style, therefore, presupposes as much richness of thought as mastery over language, and it might best be compared to the art of the painter, who is able to give his subject that full life which he claims in reality. In relation to the address and the speaker, fullness, without prolixity, is the real power of speech. Splendor, however, is something quite different from fullness. The style can be splendid without being full, and vice versa. The splendor of the style is based mainly on the quantity and sublimity of the figures and tropes; the fullness, on the other hand, on the richness of expression in every turn of the address. In contrast to the fullness stands the poverty, the scantiness of the style, which, as it were, only gives outlines, and even these are conducted with a weak hand. Among German pulpit orators, Reinhard still holds a high rank with respect to the fullness of style. Beginners do well if, in order to give their style more fullness, they rework a concept several times; the effort expended on this will be richly rewarded. In general, however, frequent writing is one of the most important means to form the style. - The rhythm in the technique of the oratorical form is to be distinguished from the poetic syllable measure and consists partly in the sound, partly in the numerus and in the symmetry of the syllables.

words and the individual sentences. The ancient rhetors were very active against the poetic syllabic measure in the address.

The sound is based on the proper election of the individual words, which are full-sounding and pleasant to the ear, and in their composition observe the right alternation between long and short syllables. A series of short syllables will always sound unpleasant, and Ammon, in his instructions for pulpit eloquence, rightly notes that no address, and least of all the prayer, may begin with a series of short syllables, or with bouncing finger strokes. The solemnity of the prayer rather requires spondaics, or rather iambs and trochaics. Particularly important for the sound is the fact that the final word of a sentence has the appropriate syllable measure. The numerus shows itself in the relationship of the individual phrases and links that make up a period, in their correct measure and in the correct meter that arises from them, about which, of course, only feeling can decide, but an educated feeling never wavers. Finally, symmetry consists in the equal measure of the periods in relation to each other, so that the style flows in the same pure measure without soon getting into aphoristic inequalities or sudden leaps. This will become clearest with an example. We will choose one from a sermon by Reinhard: "A sense for nature, a powerful inclination to observe the objects and changes of the visible creation with attention and admiration, and to draw instruction and joy from their observation, has always been a distinguishing characteristic of honored men, m. Z., a quality that belonged to them in the very degree in which they rose above the common crowd of their fellow men. At all times one has rightly honored the rare men who, seized by a higher enthusiasm, enraptured their listening brethren by harmonious hymns, and softened even insensate hearts by the magic of their songs. It was the creation of God where they learned these songs, where they gathered their images and sounds, where they were warmed and thrilled; there has never been a poet without a sense of nature. Unusual phenomena are those thinkers who devote their lives to laborious investigations, who with the torch of truth dispel the night of human errors, and expand the scope of our knowledge by their discoveries. Follow them on the quiet path of their researches, you will also find them in the sanctuary of nature; there are the objects of their observations, there is the field of their discoveries, there are spread the treasures which they collect and with which they enrich our knowledge. With willing submission we pay homage to the extraordinary men who, by the superiority of the spirit and by their impressive efficacy, establish and perfected everything, improved everything, and made everything better.

and often determine the fate of entire peoples and ages. Get to know them better, these powerful decision-makers of human affairs; you will find that nowhere do they prefer to rest from their efforts, nowhere do they refresh themselves more deeply, nowhere do they gather courage and strength for new undertakings more easily than in the gentle bosom of nature. Finally, no one is more worthy of our respect, admiration and love than those noble men in whom we see touching examples of faith in God, genuine virtue and true piety. But with them, too, nothing is more dominant than the sense of nature: nature is the holy temple where they most like to dwell, where they most often feel the shivers of God's omnipresence, where they strengthen themselves to good dispositions and deeds, where they easily and happily rise above all visible things to God on the wings of devotion". (Cf. Reinh. sermon. in 1801 on the 15th S. n. Trinit.)

Now dissect this masterly passage and you will find everything in it that sound, numerus and symmetry require. First of all, in relation to the sound in the sense given above, notice the beginning: "Sense of nature, a powerful inclination, the objects, etc." How pure and melodious these words fall on the ear; one would like to say of them: one could sing them. If Reinhard, on the other hand, had begun thus: A sense of nature, a strong inclination to look at the objects in the wide creation attentively and with thought also with admiration and to look for in it what is instructive and what gives joy, is found everywhere in men who excel: then all rhythm would be gone. The position of the two words: m. Z. already has a peculiar sound, which would cease if these stood at the beginning. One does not claim too much when one says that in this whole passage, every word is exactly calculated with respect to its length and brevity in order to produce Cicero's *mensura aurium*. Furthermore, note the well-calculated numerus that the individual sentences have to each other. That: "a powerful inclination" corresponds completely to that: "sense for nature"; each member has five syllables; that: "to look at the objects and changes of the visible creation with attention and admiration", corresponds likewise to the following sentence: "and to draw instruction and joy from their observation", not in the number of syllables, but in the filling of the tone; the addition, according to M. Z., "a quality that gives them a sense of nature", corresponds to that: "a sense of nature". Z. "a quality that came to them in just the same degree" etc. is absolutely necessary to perfected the filling of the period. Furthermore, one observes the highly successful symmetry in all periods. That: "With reason"; that: "Unusual phenomena"; that: "No one is finite to our respect" etc. produce a symmetry that is truly musical. And at the same time, with all sound

and numerus and, with all symmetry, nothing sought after, nothing monotonous, nothing that does not captivate and tense. The beginner should study such patterns in this way; he will sharpen his feeling and rarely violate the rhythm.

In particular, you have to pay attention to the following points in the rhythm:

1. that neither monosyllabic nor long words immediately follow each other, but that both constantly alternate with each other. The following examples will show what kind of uppercase sound many monosyllabic and polysyllabic words following one another produce:

Whoever ventures too boldly into trouble and death can easily kill himself before the time. These are seventeen one-syllable words in a row. - So now I will only use them to indicate a need' - 'Unworthy, lowly, pernicious attitudes contrary to the way of God. How easily a euphony can be achieved by mixing short and longer words, e.g.: Whoever puts himself in danger of his life without a calling can very easily shorten his life.

2. that neither trochees (two-syllable words whose first syllable is long and the second short) nor iambs (two-syllable words whose first syllable is short and the second long) nor dactyls (three-syllable words whose first syllable is long and the others short) follow one another. The word 'life' is a trochee. A sentence that consists almost entirely of trocheaea does not sound pleasant at all. Read the following: 'Our life hurries, as it were, faster than the arrows of a strong bow pressed loose towards eternity. - The following sentence contains too many dactyls and, because it is erratic, or leaping, also sounds unpleasant: 'Many a lavish, sinful, slippery, poisonous address is spoken in the world.' - Ammon gives another important hint by writing, 'No address, and least of all prayer, may begin with a series of short sylphs, or with leaping finger strokes (dactyls). e.g.: It is founded in the nature of the thing. The solemnity of the prayer and entrance rather demands spondaics (verse feet of two long sylphs), or yet iambs and trochaics, e.g.: 'One says something very true and accurate.' Or, 'To Thee, O Lord of heaven and earth, rises at this hour the silent thanksgiving of our hearts.'" (Op. cit., p. 308.)

3. one does not let a complete verse steal into the address unnoticed, as it were. It is reported by Demosthenes and Cicero that they were very concerned when a hexameter or a lyrical measure of time accidentally strayed into their addresses. The sentence serves as an example: He who has God for a friend must not be afraid of men and devils,

yes he can be comforted in the midst of death.' The words: 'he must not be afraid of man or the devil' contain a perfect dactylic verse.

4. do not place words that have too many of the same vowels, nor words that have many consonants, immediately after each other, because the euphony is also impaired by this. FOR EXAMPLE: "All truth and all light, all comfort and all refreshment, all faith and all hope flow out." - The period must not end with a series of long syllables, nor with a number of short ones, and just as little with many monosyllables. 'Everything proclaims God's greatness, mountain, valley, forest, field. - The bliss of beloved and loving happy souls awaits us there. - Those who do not want to bend their knees to God willingly here, will be bent there as they will not be dear to them. (Four one-syllable words at the end!)

§ 9.

Dignity and adornment is given to the style by moderate and wise use of figures and tropes.

Note 1.

The requirement that the style of the sermon must also have dignity has its reason above all in the nature of the subject with which it deals: in the holy, sublime Word of God itself. Therefore, the pastor should use only such words as are noble and decent, and which, in the course of the address, must be taken by the hearers in a noble sense. He must anxiously avoid anything that might offend the sense of decency and morality, which is often just as well developed in the simplest listeners as in the educated, and which might betray in the pastor himself a lack of education, of fine tact and moral judgment. Even if the listeners mostly belong to the uneducated class, one should never forget that in many of them one has sincere Christians before one, who have a far finer feeling for what is proper and improper than many educated worldly people. They therefore take offense at all expressions which offend dignity, even at those which occur often enough in the daily colloquial language of the common man, because they feel that the language in the pulpit must be superior to the language in the street. Even a painting of objects, which in themselves have nothing indecent about them, in a language borrowed from everyday life, should by all means be avoided in the sermon. Who, for example, could call the language of the following passage from a sermon worthy: "To these members" (which we need to speak) "belong first of all the lungs and windpipe, as no less our tongue and mouth, and

especially the teeth, which are, as it were, closed in the same. For it is by means of our tongue and our mouth and the lips of the same that we form from the air which the lungs provide us with those sounds which constitute human speech. And so the teeth in particular also render us no small service in this. For how unpleasant is our address if we lack either some or all of our teeth? Above all, however, the tongue and the free and unhindered use of it are indispensable to those who want to address us. Compare with this the following passage dealing with the same subject: "God, ... how highly you have esteemed man, taking from his tongue the gift of speech! With what heavenly privileges you have endowed him by making his palate the seat of audible words! How great and glorious you have done to him by splitting his lips with an almighty finger, so that they reveal what is going on in the hidden space of his mind." When Geiler of Kaisersberg, already mentioned, could say: "The bride of Christ plays blind mouse with the servants" - "Let herself be graced with the bacon of God's grace" - "The must be cooked with meat broth", his speech certainly lacked the dignity befitting a sermon; likewise when Berth. v. Regensburg says: "I know quite well that I am not much good to these old people" (the miserly) "because old horses need food"; or: "If there is any old skull that has stumbled into the same rope with old tired legs, he is completely the devil's laughing stock. How easily a pastor can violate dignity in speech is shown not only by these examples from the pre-Reformation period, but even in the works of a Herder and Cl. Harms such violations are found, e.g.: "whipping up hymns learned by heart", - "not only for my lump of ashes do I want to stand before the throne of the Highest" (Herder); - "nothing can come of them but money hounds and proccenten disciples" (Harms). The pastor is limited by the content and purpose of the sermon, by the place, and by the genuine Christian spirit and sense which he is presupposed to have. To our knowledge, the most perfect model in this respect are Dr. Walther's sermons, in which one could hardly find even the slightest violation of dignity. Cf. § 7 on the sanctity of style.

Note 2.

Concerning the use of the figures and tropes Hüffell writes a. a. O., p. 404 ff. :

"It can be a stylistic product all the qualities specified so far: accuracy, purity, clarity and precision,

The first thing that is missing is the highest possible perfection of form, by means of which the style enters the sphere of a work of art, and this form only comes into being through the conditions given in §. Above all, the deeply significant symbolism of language in the rhetorical figures and tropes belongs here, which is not invented and striven for by a vain artifice, whereby the Christian spirit cannot be violated, but which is contained in the most secret essence of language. All expression of address is either actual or inauthentic. Actual, in so far as the thing is called by its ordinary name; inauthentic, in so far as an inferior but significant figurative expression is chosen for the thing. When we say: the dead rest in the womb of the earth, this is inauthentic; for actually the dead do not rest, and actually the earth has no womb. The psychological reason for the inauthentic or figurative language lies first of all in the fact that the actual expression is no longer sufficient for the heightened feeling, as well as for the deeper and more comprehensive conception; indeed, we have no actual expressions for the most sublime emotions, just as the word never quite reaches the feeling. A sublime nature, an exquisitely beautiful region, a particularly noble attitude and deed cannot be described at all by the usual expression. ... In addition to this psychological reason for figurative expression, there is another, namely, that by means of it we can have a deeper effect on the imaginative and emotional faculty of others, because the imagination and the feeling are expanded, elevated and completed in the degree to which we know how to use figurative language properly and to mix colors. If I say: from every faint trace of the youthful history of the Redeemer, as it were still restrained, the extraordinary spirit already flashes forth, which later emerged so comprehensively and gloriously, that is figurative; but the thing I want to designate becomes more vivid, more alive, and with it a great deal is gained, in any case more than if I say: in the child the future Redeemer already showed himself. Religion and virtue are the pillars of states, while politics is only the crutch on which a state sustains itself for a time and drags itself along with difficulty, is again figurative; but how much more vividly, vividly and comprehensively than if one says: not on politics, but on virtue and religion, rests the strength of states. Incidentally, that noble simplicity of which we spoke earlier, and which we eagerly claim especially for the pulpit speech, can exist quite well next to this well-chosen figurative language. Rather, the figurative of expression approaches its ideal only when it appears nobly simple. Nothing would be more adverse, and weaken the peculiar effect more, than a continuous imagery.

The sermon is not a good one, especially if the imagery is badly chosen, empty and meaningless in itself, and serves nothing but as a substitute for the missing thoughts and feelings. Whoever therefore understands the higher laws of style will use figurative language only where actual expression is lacking, and will find the spice and charm of the lecture precisely in the noble mixture of actual and inauthentic address. Schott, in his *Theorie der ornerischen Schreibart*, Leipz. 1838, p. 96, therefore very correctly remarks: where a figure stands in the right place, where it really intervenes in the context and in the character and spirit of the whole presentation, there it is also nature, i.e., really appropriate to the inner mood of the speaker or writer, and he could often speak less naturally, describe his inner life less perfectly and truly, if he did not speak figuratively. We hear unlearned people who certainly do not strive for any art of representation: we hear the leaders and orators of such peoples and tribes, who know nothing of rhetoric and poetics, speak figuratively and tropically," and so on. Schott could have added that the naturally enthusiastic or only warm mind speaks most often in figures and tropes and often struggles visibly to express itself properly in figurative expression. Therefore, the great art of speaking figuratively and tropically cannot be learned by any theory, but it is only the full, deeply feeling heart that breaks through in figurative and tropical expression; nevertheless, theory must not be lacking, because it at least introduces the aspiring orator to this world of higher style, and brings him to learn to evaluate his stylistic products properly.

Furthermore, Dr. Walther states in "Gesetz und Zeugniß":

"Such, beautiful parables, beautiful images, beautiful figures of speech are not to be rejected, — if you had understood what I said in the introduction in this way, you would have misunderstood me completely; - only then are such poetic tropes, such parables, such contrasts to be condemned and condemned, if one uses them to be considered a fine speaker and to be marveled at. Otherwise, one cannot preach beautifully enough, if one, enlightened and guided by the Holy Spirit, has nothing else in mind than to adorn the Word of God, to make it quite lovely, quite forceful, quite refreshing. Let us read, for example, the prophets! Where are there more glorious, more eloquent passages and more poetic views than, for example, in Isaiah? It is truly delightful to read in it. And the most eminent rhetoricians and poets have declared that nothing like it can be found in any profane scribes. But this was not to show what an extraordinary man Isaiah was, but it served only the divine truth. This has brought the precious Evangelical promises of the Messiah like the breath of heaven to the poor despondent and fainthearted.

conscience into it. When one does this, he may always speak beautifully. But you can tell right away that he does not speak so beautifully because he likes it, but because his heart is so full and his heart burns with the desire: "Oh, if only I could bring all the precious, sweet promises into the minds of my listeners!

The figurative expression of address is usually distinguished into figurative and tropical. Some contest this distinction and rather refer to tropes as a species of figures. Thus Schott, who says: "I consider the whole concept: figures of address...as the generic concept, which includes the tropes in the appropriate place," and prefers to distinguish between objective and subjective figures. We stick to the usual classification. According to this, figures are the figurative expression that runs faithfully and uniformly through an entire conception; tropes, on the other hand, are the figurative expression that emerges only in individual words; for this reason, the former are also called objective figures, the latter word figures.

For the sake of the importance of figurative expression, both in the language of the sermon and in the language of ordinary life, the most important figures and tropes must be treated here in more detail. The most important figures to be mentioned here are the following:

A. Figures.

1. exergasia (execution), by which the subject is bound to several predicates and thus the same is expanded, illustrated, and represented from several sides. Example: "With holy clarity the infinite goodness of God is everywhere revealed, which we are not able to reach with our deeds, not to express with our mouths, not to embrace in thought."

2 The comparative and the simile. In the comparative, the idea that evokes the similar one appears as the main thing, and only a comparative word indicates the similarity with the counter-image. Examples: "With joyful consciousness of the earthly life accomplished and uplifting hope reflected in his countenance, the pious Christian dies as the evening sun departs." - "Like the storm the enemy appeared, like waves his ranks thronged."

In the likeness, however, the counter-image appears as the main thing and the main image is mentioned only briefly. Example: "Behold, how the evening sun separates, how its last golden ray still blesses the earth and

how it hides itself in the shadows of the night with silently sublime grandeur, in order to go out again gloriously and gloriously! This is how the wise and pious Christian dies.

3. the antithetical, which compares two objects that are only partially alike, thus indicating not only the similarity but also the difference. Example: "The destruction of a dangerous error, which had spread its dominion far and wide, is a glorious victory, which the friend of truth, armed by faith, carries off with a heroic arm - and no rivers of blood accompany him, in his wake are no devastated regions.

4 The antithesis opposes two ideas without indicating the similarity. Example: "Let us then celebrate, not with ostentation, but in a manner pleasing to God; not worldly, but supramundane; not our feast, but the feast of ours, or rather of the Lord; not the feast of sickness, but that of healing; not the feast of our creation, but that of our re-creation". (Gregory v. Nazians, Address on the Feast of the Nativity of Jesus.) - Here belongs the binding of a subject with a predicate apparently contradictory to it; e.g., a groveling pride, a sweet toil; "When thou humblest me, thou makest me great" (Ps. 18:36).

The question is not originally a figurative expression, but becomes one when it is used as a means to vividly denote the feeling of certainty of an assertion, or to excite the mental self-activity of the listeners, or to bind both with each other. Examples (Reinh. Pred. 1810, B. 2, p. 200): "But what sentences will you say, what assertions? (namely that crying is better than laughing). Would it then be unlawful, reprehensible and foolish to make one's life as enjoyable and cheerful as possible? Do not all the inclinations of our being strive for enjoyment?" - "Where shall I begin, where shall I end, in addressing the monuments of God's almighty love in His great, glorious creation?" - "How, the goods which you seek so eagerly here, in which you feast, in the enjoyment of which you revel so intemperately, would be capable of granting you ever new pleasures? Do they not lose their charm in the very degree in which you get to know them more closely and use them? Do they not become more and more indifferent and commonplace the more often you enjoy them? Doesn't the former desire often get replaced by satiety and weariness? Do you not look at many things, which were otherwise the object of your hottest desires, which gave you the highest delight, with disgust and contempt, even with disgust and hatred?

(6) Preoccupatio (anticipation), also called dubitatio (doubt), is used when a doubt is raised and answered by the speaker himself against his own just stated assertion.

Will. Examples: "But we do not see him, the artist" (namely the soul) "when he leaves his building, when he departs? And can you, O man, see him? Could you form a picture of him even when he was in you, even when you felt him? Behold, the moment thou didst feel thyself, that thou didst think that thou hadst a soul!" (Herder.) The phrase also belongs to the preoccupatio, in which one addresses oneself instead of speaking of oneself in the first person. Example: "O, awaken it often, my spirit, this great thought, and nourish it with prayer and contemplation" (Cl. Harms, Wint., p. 83).

7) The concession, which concedes an objection expected by the listeners in whole or in part, in order to then present the truth of the assertion all the more victoriously. Examples: "We are not more discerning of heart, this I willingly admit; but it is wrong that we do not notice anything of the thoughts of others, that we could in no way know how they judge" (Reinhard). - "Yes, I do not deny it, there are grave, painful temptations, there are trials of our virtue which we are hardly equal to; but for that reason we still by no means maintain that every man has his price, and we do not give up the belief in human virtue." -

8. the preteritio (transition), which apparently passes over certain ideas, but by this very fact emphasizes the whole all the more, because the most important thing still appears as the less important. Example: "I am not addressing the grief that the prodigal son causes his parents, not the mother's tears, not the father's sickening grief, not the disruption of an entire family; I am addressing the curse that weighs on the wretch who has broken a father's and mother's heart through his guilt."

9 Epanorthosis, or Correctio, when one corrects in some respect what one has said, usually to use an even stronger expression. Example: "What shall we say, dear firstfruits among our brethren, venerable predecessors in faith and love, witnesses of our Lord, who first knew him, first loved him, first endured for him! What heavenly splendor surrounds your image; how it shines through the night of the centuries, and how ashamed, how darkened we feel, by your enduring, never-extinguishing glory. But no, we do not hesitate, we take courage; we gather our strength; we want to follow you, strive after you, become like you. For we belong to you, we are related to you. One Body, One Spirit, One Lord, One Faith, One Baptism, One God and Father of All, who is over us all, and through us all, and in us all." (Reinh.)

10. the gradatio, climax (increase), in which the subsequent idea (reason, motive, etc.) is always more important than the

preceding. A figure that is used when the speaker is powerfully moved and wants to move, to shake. Example: "Contempt for the indolent, who takes no notice of the change of time! Disgrace to the reckless, who does not take it seriously! Disgrace to the wretch who looks upon the mischief and disorder of the times with applause and pleasure! (Reinh.)

The anticlimax, which follows the opposite order, namely, descends from the stronger to the weaker ideas. This figure of speech is always erroneous where it is not used intentionally, namely, calculated for comic representation, Schott rightly remarks. Example: "How, you want to rebel against your creator? But what are you proud of; of your reason, of your knowledge, of these fragments, of these splinters of the true, of this actual not-knowing? Or of thy virtue, of these virtues so sparsely flourishing, of this supposed virtue imbued with so many impure motives? If we are good and great in excellent powers, we are so everywhere, on the throne, in the palace, in the hut."

12. hyperbole, which makes the object larger than it really is when the expressions are taken literally. If used at all, it is to be applied with extreme caution. Example: "He who has eagle's claws to hold on, has also eagle's eyes to spy his prey far around." (Cl. Harms.)

13. the litotes, which represent the subject less than it really is, if the expressions are taken literally. Examples: "It is an action that brings him little honor." - He has not to be ashamed of the past years of his life." (The litotes is the figure of sparing, modesty, decency, and - subtle mockery).

14) The affirmation, a solemn confirmation of what has been said. Example: "As my Redeemer lives, it is my holy will to proclaim his gospel with unwavering faithfulness!"

15) Irony, the representation of an object by its opposite. The speaker wants the opposite of what he says. It is the figure of displeasure and mockery. Example: Cl. Harms says in a sermon (Winterpost, p. 67) of such men who have sunk into spiritual slumber: "You want to rest! Have you no goal toward which life must stride - a goal that does not permit a day of rest, a jewel that does not grant an hour? Happy men, I envy you! But - jest aside! I do not envy you, for your rest is a false rest!"

16 Epizeuxis (repetition of words) is when one or more words are repeated at the same time in the same sentence. Example: "Watch, O Christian, watch over yourself!"

17 Anaphora (repetition), which consists in beginning several successive sentences with the same word or the same combination of words. Example: "What degrades a man more deeply than when he deliberately desires error; what degrades him more deeply than when he lives in sin; what degrades him more deeply than when he falls away from God? Or, seek ye truth, seek it diligently; seek ye truth, desist not in your endeavors; seek ye truth, be not dismayed at the doubt that encircles its course."

The epiphora, repetition of the same word at the end of several successive sentences. Example: "What lures us so magically in youth to enter the path of life that lies before us with resolute courage and a joyful soul? hope! What strengthens and uplifts a man so that he will not be defeated in the battle of life? hope! What refreshes and refreshes the weary old man in the evening of his days? hope!"

19. asyndeton, the omission of linking words, for the use of which the speaker has no time, as it were. Examples: "Let us, like Jesus, believe, hope, work, endure, fight, overcome!" - "Cry out with a panting tongue: I thirst! Cried, drank, thirsted, trembled, grew pale, bled, cried, Father, into thy hands I commend my soul!" (Knocks. Messiah.)

The polysyndeton (accumulation of the connective) is used when the mind is deeply excited and causes the listener to linger a little longer over the individual. Examples: "The coming victor and the rearing horse and the roaring armor roar, And the shouting, and the killing fury, and the thundering sky rushed upon him." (Knock. Messiah.) - "Love hopes all things, and believes all things, and bears all things, and endures all things."

21 The exclamation (exclamatio) is also one of the figures used in the deepest excitement to express joy, sorrow, hope and pain. Examples: "O that all lips would open to the price of the Infinite!" - "What a world it would be, in which nothing lasting showed itself but perishing; what a life it would be, which of all its expectations, hopes, endeavors and sacrifices would bear nothing of it but - eternal perishing!" - But beware of the abuse of the exclamation. Grotefend rightly remarks: "I remember having heard an address in which the weak voice and indistinct pronunciation of the speaker made almost all understanding impossible; but the ever-recurring O, Ach,

Yes, no were understood only to a just not great edification. By such exclamations, by which a certain pathos is to be forced, even talented speakers miss their purpose." (Views, etc., p. 206.)

22. the apostrophe in which absent and invisible persons and inanimate objects are addressed as present. Examples: "Heavenly powers! Spirits of the perfected, to you I call out!" - "Behold here your condemnation, idlers, who have not even a calling; wretches, who neglect your calling. He will one day be your judge, who spared no danger, who did not respect death itself, in order to do what he was commanded to do." (Reinh.)

23. inversion (word transposition), by which the words of a sentence are rearranged in order to draw special attention to the word standing in an unusual place. Examples: "How they have delighted me, these proofs." - "Yet all this could not preserve and protect me from it" instead of, "Yet all this," etc.

The ellipsis (omission), when the excitement becomes so great that secondary ideas, which belong to the completeness of the address, are omitted. Example: "So far - no further."

The interruptio (abruptness). This is what the ellipsis is called when it runs through an entire sentence or several sentences. Example: "A year, what a significant part of life! A year - how much can be gained or lost in the course of such a year! A year - what a sum of high truths can be contemplated!"

26. aposiopesis (concealment), when the word combination that has been started is suddenly interrupted without the meaning being perfected. Example: "He who notices with secret joy that the general misery is increasing, and with a callousness that becomes cruelty and inhumanity, devises acquisitive plans to derive advantage from the misery of his brethren, and to fatten himself, as it were, with their blood; who - but for what, for what the terrible image of such monsters; it profanes this holy place, it escapes, it flees where it belongs, to hell!" (Reinh.)

B. Tropics.

The metonymy (change of name), which elevates the idea through the sensual designation. It names the cause instead of the effect, the tool instead of the work, the preceding for the following, the place and the time for what is at the place and what happened in time, the properties instead of the subject itself, and so on. Examples: "The pain was on his face." - "He did his last sigh." - "He won the laurel after a bloody battle."

2. synecdoche (co-relation) denotes the higher term instead of the lower, the whole instead of the parts, the generation instead of the generation, the genus instead of the species, etc. Examples: "The forest rustles" instead of: The trees of the forest rustle. - "We proclaim this to you in the name of the gospel" instead of: I proclaim to you, etc. - "The miser, who with greedy eyes squints after hard thalers" for: after money and goods.

The metaphor (Uebertragung) designates a similar concept instead of the main concept to be expressed, so that it announces the chosen image as an image by the attached closer definition. Examples: "The bloom of the whole population" for youth. - "The spring of life" for youth. - "The queen of the day" for sun.

The allegory (image equation) is the continued metaphor, which hides the actual object under the cover of a continued image. The weaker allegory occurs in individual expressions without completely painting the object used for the image; the stronger one completely paints the object serving for comparison and causes greater vividness than the address in actual words. Examples (weaker alleg.): "But why does intemperance impress the mark of its ignominy on all those who allow themselves to be dominated and stupefied by it; why do the ignominious and shameful figures of untruth, deceit, and hypocrisy stand out unmistakably from the glances of men? why do anger, ambition, covetousness, melancholy, etch themselves with terrible features on the countenances of their servants ; why is the imprint of dignity and nobility so entirely obliterated in the countenances of the vain, the proud, the rude, and the absent-minded?" (Stronger Alleg.): "If the weak and inexperienced wanderer, who hurries along rough and impassable paths over cliffs, mountains, and hills toward the realms where strength, rest, and more salvation await him, if on his journey he throws away the staff that would have led him over to better climes, who should not mourn over the deluded one who trusts in his own powers where he must see himself most forsaken by them?"

5. the periphrase, which represents an object according to all its predicates without actually naming it. Example: "The serious hour, which no mortal can escape, which separates us from all that is dear to us on earth and closes our earthly eye forever.

6. personification (prosopopoeia), by which inanimate objects are conceived and represented as living beings. Example: "Be my guide, holy gospel, in all situations of life! Reach out your hand to me when I stumble, shine your light on me.

Light, if I err, woe me with thy breath, if I grow dim!" - Certain metaphors are also called personifications, for example: "the laughing seed," "the thirsting field," "the dreadfully threatening storm." In the proper sense, however, the personification is the figure which represents the main concept by several predicates entirely as a living and acting person, and makes special use of the salutation. "Happy fatherland," says Reinhard, "already once you have become important for the world and for the kingdom of God through this zeal! May God make thee anew the faithful preserver of his Gospel and the scene of his still far more glorious creation!"

Sermocination is the highest degree of personification, which introduces inanimate objects or beings of the spirit world in speech. Example (Cl. Harms): "And not alone do we want to know anything at all about our continued existence, oh no, but what matters to us more than hearing a thousand valid witnesses about our continued existence, that is: how, as which will we live there and whither will the departed soul wander? Will we stiffen or sink? Creation has no other answer than: When you see a fish become a bird and a monkey become a man, you may believe that a man will become an angel. Nature, you speak cruelly. She replies: 'Why do you ask me about things I do not know?' ' But the God, who makes his glorious name proclaim through my mouth in so many ways, will not let it be enough in me, but he will have appointed others with doctrines to you, such as I have not; to these turn away from me, and from these learn what I cannot teach." - "Fie, ye wretched devils, what a rope ye have forged of this! It is stronger than steel, or bells, or anything that is on earth." (Berthold v. Regensburg, Ausgew. Pred. v. Hering, p. 107.)

§ 10.

As a means of acquiring a style that corresponds as much as possible to the requirements set forth in the preceding paragraphs, homiletics recommends the reading of good works and the careful written elaboration of sermons.

Note 1.

As high a value as the form of the sermon has, as high formal demands must be placed on it: the content is and always remains the main thing. There must be no empty fine-talking, no playing with soap bubbles in the pulpit. "Where the

If the word," says Luther, "comes out of the church, and if, for instance, babblers are allowed on the preaching chair, who pass off their own art, then the church is done for, and the crowd becomes like its pastors. (IX, 321.) And the content of the sermon is all the more important here, since, as we have seen in § 1, p. 357, the form is absolutely conditioned by the content. If, therefore, it is a matter of indicating the means by which students of theology and young pastors can acquire as good a style as possible, then, insofar as these aids are the work of others, only those can be considered which stand as models not only in formal but also in material respects. As such samples may be mentioned here:

1. the works of our great poets: Schiller, Göthe, Klopstock, Lessing, etc.
2. works in the various fields of theology, such as Köstlin, Martin Luther, L. v. Ranke: The Roman Popes; Kahn: Der innere Gang des deutschen Protestantismus (stylistically quite honored) and others.

The postils of Luther, Dr. Walther, Reinhard, the latter of which still deserves to be read diligently in stylistic terms. We still mention Menken: The Prophet Elijah.

- 4 Luther's complete works. The judgments about the incomparable value of Luther's writings by friends and enemies of Luther, see Walther Pastorale, p. 10 ff. Cf. p. 66, 2.
- 5 Holy Scriptures. How important the most assiduous study of the Holy Scriptures is also for the formation of style, we find about this in the 7th volume of the "Homil. Mag." an excellent article, from which we let follow here the following. It reads:

The Bible teaches not only the right content, but also the most appropriate form of sermon and doctrines. We should not only think with it, but also speak with it and according to it. The language of the Bible is and remains the unsurpassable, inexhaustible, in every respect correct and well-formed pattern of all spiritual oratory. To preach biblically according to content and form is the goal set before all pastors, always to be kept in mind. The form of speech and the mode of expression chosen by the Holy Spirit Himself is undoubtedly the most appropriate, the most fruitful and the most blessed, so that one can well say with reason of truth: The closer the sermon comes in its form of expression, assuming a like content, to the model of Scripture, the more perfect it is. How carefully, therefore, one should pay attention to this when writing sermons! If God considers it worth the effort to provide us with a wonderful style as a model, then we should certainly also consider it worth the effort

In addition to the adorable content of his address, the incomparable divine form of it must also be considered and learned from.

The Scriptures have in common with the highly praised Son of Man that their intrinsic glory is hidden from the carnal eyes of human reason. "He had no form, nor was he beautiful; we saw him, but there was no form to please us," says Isaiah, when he beheld in the spirit the Savior's form on the cross, while the same Savior, seen with other eyes, must be called out: "Thou art the most beautiful of the children of men; blessed are thy lips." It is similar with the Scriptures. Most of those who have passed through the school of the old classical rhetors and poets, who have learned to admire the famous works of Cicero, Demosthenes, Homer, Virgil, etc., find no taste in the, as it seems at first sight, uneducated way of presenting the Bible. Even Augustine admits that he had quite similar experiences with regard to the latter. A writing by Cicero, which had seemed to him like an anchor in his inner conflict in his youth, nevertheless did not satisfy his heart and conscience in the long run. "Therefore I decided," he says, "to turn to the Holy Scriptures to see what was in them. Of course, I encountered things that are hidden from the proud, things that are not revealed to boys, things that at first seem humiliation, but later appear to be sublime, shrouded in mystery; but I was not able to penetrate them and bend my neck to their course. Now, however, I see the matter differently, but at that time I did not feel so. The Holy Scriptures did not seem to me to compare with Cicero's in terms of grandeur and dignity. My lofty sense bristled at its manner, and my eye lacked the acuteness to penetrate its depths." All spiritually dead men, proud of their rational wisdom and world education, still feel the same way today. The manner of speaking, the style of Scripture is not to their taste, not piquant, not attractive, not captivating, not artfully beautiful enough; they turn away from it with the same contempt as from the servant figure of the Crucified. Oh, if they only had eyes to see, they would be filled with the highest admiration for the inner glory of a book that confronts them in such humble gestures.

Just as it is two different things to set something apart clearly in the teaching tone and then to inspire the hearts for the same thing, to move the minds powerfully, so there are also primarily two different styles, one that is calm and simple, and another that is full of majesty and inner power. The former appeals more to the intellect, the latter more to the mind and its affects. In the writing we find

These two modes of representation are found side by side and in the most marvelous mixture, only that now the one, then the other prevails more. The Scriptures teach the secrets of the Kingdom of Heaven in the Old as well as in the New Testament, and where they teach, there is no simpler, more commonly understood language in the world than that of the Scriptures. With the simple connecting particle "and" it joins one thought to another, one truth to another, without all artificial, difficult to grasp, difficult to overlook concatenation of sentences. Like a loving mother with her child, the Scriptures, where they merely address doctrines, speak to men. A simplicity, a condescension, a clarity and unambiguity of address is shown in it, which is quite astonishing and which is not found in such a degree in any book of the world. We would have to write out half the Bible if we were to prove this assertion. Beside this so simple and plain going way of speaking, the style rises again to a majesty, sublimity and majesty, which pulls down on the knees, resembles the storm wind and the thunder, shakes marrow and leg and penetrates like a double-edged sword through the most secret folds of the heart and conscience, a majesty, which throws everything, which rises against it, to the ground and speaks with the mightiest of the earth like with a flying stick. Just think of passages like Is. 47, 1: "Down, virgin, daughter of Babylon, sit down in the dust, sit down on the earth; for the daughter of the Chaldeans has no more chair. You will no longer be called: Thou tender and lewd. Take the mill and grind flour." Or Isa. 57:12: "For thus saith he that is high and lifted up, that dwelleth for ever, whose name is Holy, who dwelleth on high and in the sanctuary, and with them that are bruised and lowly in spirit, that I may quicken the spirit of the lowly, and the heart of the bruised." If we read the Scripture with an unbiased eye, we will be astonished by two things concerning its style: the simplicity and plainness on the one hand, and on the other hand, the grandeur and majesty of the divine way of speaking. In particular, the last-mentioned quality appears so clearly in it that even the stupid eyes of a heathen can perceive something of it. The orator and philosopher Longinus, teacher and counselor of Zenobia of Palmyra, who was involved in the fate of this rebellious queen and was beheaded as a traitor by order of the emperor Aurelianus in 273 A.D., cites in his book on the sublime (*περί υψους*) as an example of sublime style the words Gen. 1, 3: "And God said, Let there be light; and there was light." To which Herder (Rel. u. Theol., vol. 5, p. 56) remarks: "A heathen, certainly not taken for this document in advance, has admired the sublime simplicity of the expression. Deeper in meaning and context, how much more could he have admired!"

In both cases, however, where the Scripture speaks in a simple, calm teaching tone, as well as where it wants to move and shake our hearts, the effect of the word depends on the divine power inherent in it; the form of it may be what it wants, the word of the Lord is spirit and life everywhere; "for if he speaks, it is done; if he gives, it is written." The plainest, simplest word from his mouth, such as the word: "The righteousness lives by faith," is able to do wonders for souls, to transform a whole world, to awaken the church, when it lies as in death, to new life. The Lord, in order to make his word strong in the hearts of men, does not first need certain rhetorical devices, not the use of eloquence, as it is held in high esteem and cultivated by the world. On the contrary, when we look at the style of the Scriptures, we are soon convinced that the Spirit of God spurns all those means by which human oratory seeks to gain influence, and by this very means puts to shame the pomposity of proud spirits. - And yet the human kindness of our God is so infinitely great that he not only speaks to us in our language, but that he also does this completely according to the laws of this language of ours, that he binds himself to its rules, and follows the generally valid regulations of human eloquence in his address to men and thereby sanctifies them. The same means that we men use to win the hearts of our fellow men, to convince them, to bring them to a decision, to determine their will, and the like, the Holy Spirit, the heavenly Master of Speech, also uses according to His good pleasure to win our hearts, to convince us, and to cause the movements in our inner being that He intends by grace. In a word, eloquence, or, as we prefer to say, eloquence, is nevertheless found in Scripture in an admirable degree, in so high a degree that all the rules of rhetoric, as human powers of observation and sagacity have gradually discovered them, can be proved with abundant examples from the same. An irrefutable proof that these laws of address are by no means devised by idle minds, but are implanted in the latter by God, the Creator of human speech and language Himself. The difference between the Holy Scriptures and human masters of speech consists mainly in the fact that the eloquence of men is mixed with ambition, a craving for fame, all kinds of vanity and human splendor, or even the striving to achieve a purpose, however reprehensible, by means of persuasion, while the eloquence of the Scriptures is absolutely pure, holy, perfect and divine. However great and splendid the eloquence of the sacred writers may be, they have everywhere only the correct representation of divine truth, never

They have sought eloquence, which, so to speak, has followed their God-given address of its own accord. They have presented the saving doctrine in such a way that one can see that they do not act contrary to the natural rules of eloquence, although the latter is only an accessory for them. Neither did they want to give reason to use eloquence as a means to gain reputation and honor among men, nor should their example encourage to neglect the natural laws of eloquence. Thus they take just such eloquence as was necessary to honor and make emphatic the truth of God, and on the other hand again abstain from all worldly splendor of address to shame the vanity of worldly oratory."

Note 2.

Opinions differ widely about the written elaboration, the concipiren, of the sermons. While some have rejected all concipiren par excellence, others have demanded it par excellence, and the cessation of it has been called indolence and the like. It should be generally known that one of the first orators of the Christian church, Origen, held his church lectures in the form of homilies, mostly without any written preparation, that men like Herder, Schleiermacher, etc., held excellent sermons in a formal respect, although they usually did not concipitate. But it is just as well known that Luther worked out the sermons, which he held in the monastery and city church of Wittenberg from 1515 on, in writing, partly in Latin, partly in German, either in whole or in part, and also with what conscientiousness Spener and others took care to concipitate. Dr. Walther probably never preached a sermon that was not worked out and memorized with all due care. A pastor once came to Claus Harms and said to him: "Isn't it true, Lord, that you no longer write your sermons? When I was a young pastor, I wrote them down, but now the Holy Spirit tells me what to say." Claus Harms answered seriously: "I still write down all my sermons. Only once in my life did I not do it. Then the Holy Spirit said to me in the pulpit, 'Claus, you have been lazy? The Holy Spirit did not tell me anything else.'" Doesn't the Holy Spirit say this to every pastor who has had time enough to prepare in writing, but still has completely cessation from it? Let us take a closer look at the reasons that have been and are still being asserted against the written preparation of the sermon.

The first reason given is the example of honored pulpit orators who have delivered excellent sermons without having concipated them. Yes, but this only proves that eminently gifted men who are practiced in preaching can also deliver good sermons without written preparation, but not that all pastors, even those (and these are the great majority) who are only endowed with an ordinary measure of talent and knowledge, can produce equally good things without preparation. The mediocre will, without written preparation, at best only achieve mediocrity, but mostly something inferior; they will, to use Luther's expression: 'get into the wash'. These pastors may have a great wealth of words at their disposal, and their lecture may flow without hesitation, but whether they treat their text correctly, exhaust it, whether the content stands in the right relation to their words, whether they really preach the Word of God, that is quite another question. We have known a pastor educated at a German university who considered it beneath his dignity to prepare himself thoroughly for his sermons, even pitying those who did so conscientiously, but of whom his listeners also judged that he always preached about incidents in ordinary life. That the Scriptures were first and foremost useful for doctrines was not considered or known by that chatterbox.

Secondly, it is argued that the sermon takes on too much the form of a work of art, that it moves in too rigid forms, that it lacks free movement, inner warmth, and the power to interest and move the listeners. We maintain the exact opposite. A well-designed and elaborated sermon will least of all move in a stiff form, as if in a straitjacket; it will rather be laid out, executed, and delivered according to the simple laws of thought and speech, which are by no means artificial, but quite natural. Concipirening should be done precisely for this purpose, in order to eliminate everything that is incorrect in content and form. We remember having received advice from Dr. Walther to leave sufficient space in the margins of the manuscripts in order to be able to properly improve everything that is not completely correct in terms of content and form, even while memorializing. Those who declare themselves against concipireness do not want to give the word to extemporireness either, and thus demand a more or less detailed meditation. But are meditation and conception essentially different? We rather think that both are basically the same and differ only in that the former is done only in the mind with thoughts, but the latter also with the hand, the pen. Through meditation, thoughts are to be gained, developed, ordered, clothed in the right words, and - recorded; quite the same thing is to be done by writing them down.

The latter, however, offers the great advantage that the pastor can examine what has been set down in writing far better, namely, whether it is in accordance with the pure doctrine of the divine word, whether it is given in the right form, whether it is well ordered, clear and understandable. In this way, every deficiency can be recognized and improved at the first, as is never possible in mere meditation. And if the pastor has thus immersed himself in his sermon and has really made it his own, both as a whole and in detail, should he, if he is a faithful man, as we presume, lack warmth in his delivery? Should not the sermon, which has become his flesh and blood, as it were, flow over his lips as a natural heartfelt outpouring, interest the listeners and produce the intended effect in them, so far as this depends on the pastor at all? Be it as one may, there are so many weighty reasons in favor of the written elaboration of the sermon that it can be argued: It is the sacred duty of the pastor to prepare all his sermons and addresses in writing, and only the case of extreme necessity can excuse him if it is not done once. The beginner must write down his sermons in their entirety, word for word, must also memorize and recite them verbatim, and may only depart from this after years, leaving it at a more elaborated disposition, or draft, when he has attained sufficient skill in doctrine as well as in expression. "I consider it good," says Sarcerius, "that everyone who wants to preach should write his sermons, especially those who are not well practiced and experienced, although I do not exclude the others. For such writing does much for good order, strengthens and sharpens the memory, makes it possible to investigate, consider and contemplate all things all the better; one may also rely on it all the better; it prevents doubt and gives greater joy in speaking." Zalansky writes: "A young pastor should sit out and sweat out his sermons: first concipitate them, and when they are thoroughly prepared, recite them to the people. He should not extemporize. ... Let those be ashamed who still want to make a fame out of the fact that they have not used a single sheet of paper to write their sermons in many years.

The careful written elaboration of the sermon is, of course, a sour, annoying work for the flesh, to which it submits only with reluctance. But must not and will not every faithful pastor crucify his flesh together with its lusts and desires, namely to lead a pleasant life and to do other things that are binding with less effort? Will not and must not the consciousness of the high responsibility which he has to his Lord and his hearers with every sermon make him willing to do this work again and again? Let us briefly consider the reasons

which speak for the written elaboration of the sermons, these are:

(1) Because especially younger pastors can only be sure that they are preaching God's Word and nothing but God's Word. "If someone speaks," Peter writes in 1.E. 4, 11, "that he speaks it as the Word of God," and Luther: "A pastor does not have to pray the Lord's Prayer, nor seek forgiveness of sins when he has preached, but must say and boast with Jeremiah, Jer. 17, 16: Lord, you know that what has gone out of my mouth is right and pleasing to you; yes, with St. Paul, all the apostles and prophets say defiantly: Haec dixit Dominus, that God himself has said..... He who cannot boast of such things from his sermon, let him only stop preaching; for he certainly lies and blasphemes God" (XVII, p. 1685). Rambach: "They are careful not to blurt out everything that occurs to them, but take all their words on the gold scale, whether they are also in accordance with the model of the salvific doctrine? whether someone could make a false concept of a divine truth out of it? whether a scoffer could take occasion from it to mock and despise the Word of God."

2. because they learn to organize their thoughts properly and to express them clearly before they are presented to the congregation. For by reading over the concept several times, the ambiguity and ambiguity of the expression is noticed first and can thus be improved in time. "If one" (namely, when reading over the concept), Rambach remarks, "becomes aware that here and there an inserted parenthesis" (in sermons parentheses should not occur at all) "obscure the meaning, etc., then one can change this and substitute other words and phrases in front of it, and delete the parenthesis." This also applies to more experienced pastors; for most of them, if they are not properly prepared, will often lack an appropriate expression, and in order to find it, they will use words that they would certainly have deleted on the concept. And how often do exaggerations occur in descriptions of the vices, in the prices of the happiness that Christians already enjoy here, which are not compatible with truthfulness and can only have a harmful effect; furthermore, repetitions because the thoughts are missing, wrong turns of phrase and bumpy transitions!

3. they are thereby spurred on to the right diligence and care. Experience teaches that pastors who do not let themselves be put off by the effort to prepare their sermons become more careful and efficient the longer they do so, and their congregations soon notice this in the content of the sermons they receive, while those pastors who concentrate on extemporaneous preaching from the outset are more successful.

After a short time, they get to the point where they can no longer work in writing, and thus become the most insipid talkers. In his work: "Free Address", M. Beautain remarks: "One will not be able to speak well in public until one has attained such a mastery of one's thoughts that one can break them down into their parts and analyze them with respect to their elements, and then put them together again according to need, dissolve them again and concentrate them again through a synthetic process. This analysis of the idea, however, which it develops to a certain extent before the eyes of the mind, is well executed only by writing. The pen is the dissecting knife that dissects the thoughts, and only by writing down what one sees inwardly can one succeed in clearly recognizing everything that is contained in an idea or in clearly perceiving the scope of it. One then understands for oneself and can make oneself understood by others." Spurgeon, from whose works "Lectures" etc. we take the above quotation from Beautain, remarks: "Our first remark about this (namely, about speaking extemporaneously) is that we do not recommend anyone to preach in this way as a rule. If someone did so, in our opinion, he would certainly succeed in creating an empty room in his meeting place; his gift for dispersion would be most clearly revealed. Unstudied thoughts, arising from the mind without previous consideration, which have not been preceded by any research on the subjects to be treated, must be of a very subordinate nature even in excellent men; and since no one among us will have the impudence to want to be admired as a genius or a miracle of learning, I fear that our unstudied thoughts on most subjects will not be particularly worthy of attention. Congregations can be held together by nothing other than a ministry that provides real instruction; merely filling the time with declamations is not enough. Souls everywhere want food, real food. Those new-fangled enthusiasts, whose public service consists of some brethren, who just happens to jump up and speak, giving his wisdom to the best, have, in spite of the attraction they offer to ignorant babblers, mostly the fate that they quickly dissolve and die out; because even men who have the wildest fancies, and think it the intention of the Holy Spirit that every member of the body should be a mouth, soon tire of listening to other people's nonsense, however much they delight in dredging up their own, while the mass of truly pious people tire of their tedious ignorance, and return, or would return, to the congregations from which they have been turned away, if from the pulpits of them thorough

instruction would be given to them. - If we add as a final reason that the necessary certainty in lecturing can only be attained through careful concentration (and memorization), especially by beginners, because one knows what one is to present and has really familiarized oneself with it, then the necessity of concentration should be sufficiently proven. Whoever believes himself to be above this effort is at least in a fatal error.

Chapter X.

Of physical eloquence.

§ 1.

Physical eloquence is the part that the tone of the voice and the movements of the body, as a whole as well as in its individual parts, take in the oral presentation in order to make the ideas contained in the address understood by the listeners in a suitable manner. It is divided into declamation and action.

Annotation.

Physical eloquence in its entirety, thus including declamation, was called *actio* by the Romans; but Quintilian already noted that, although *actio* and *pronunciatio* were often used as synonymous terms, the latter referred to the proper use of the voice, while the former referred first to the gestures. We follow this distinction, although Rambach takes action in a broader sense, writing: "Three things belong to the action of the pastor, namely the memory, the voice, and the gestures of the body."

"Among the duties of the orator," writes Schott, "is bodily eloquence. By this we mean the perfect presentation of a coherent series of ideas, corresponding to the purpose of the orator, which takes place through the use of tonal language, as well as through the postures, movements, and facial expressions of the speaker, or, in other words, the designation of the inner, thought, and felt, through the outer, audible, and visible aspects of the orator, who has the intention of acting first on the outer aspects of the listeners and thereby on their inner aspects in such a way that unity arises between the inner aspects of the orator and those of the listeners. We call it declamation, in so far as it is based on the use of the voice, action, or enunciation, in so far as it is based on postures, movements, facial expressions." (Theory of External Speech, 1st trans., p. 182.)

That physical eloquence is also of great importance for the pastor will not be denied by anyone with insight. However, the sermon of the divine word is not strengthened by it. Without it, the Word of God is "spirit and life"; it has in itself the faith-awakening, renewing power that overcomes everything. But God has not only given us His written Word, but has also instituted the Ministry, so that His Word may always be proclaimed with a living voice. Without this living sermon, the Church would not exist. Why is it that the simple sermon of a truly faithful pastor, which in some respects may be quite inadequate, always exerts a certain, often miraculous, power on the listeners, while the brilliant eloquence of an unbelieving pastor, on the whole, not only does not remain without fruit, but also causes harm? Is the reason not that the pastor must not only be a mere preacher of the Word, but also a living witness of Jesus Christ, in other words, that he himself must believe what he preaches, have lived it, experienced it, and thus stand before his listeners as a living, speaking proof of the truth of the Word he preaches? Yes, this faith in the Word of God, this conviction that it is a power of God for salvation, is expressed in a living way, not only through the articulated sounds, but through the whole personality of the pastor. The tone, the look, the expression, the gesture, in short, the whole posture of the body are organs that come into action, through which the innermost thoughts and feelings of the pastor, everything that moves him, his faith, his conviction are expressed. Not the mouth alone, but the whole personality preaches. And how much depends first on the tone of the voice, we can see from the words Gal. 4:20: "But I would that I were now with you, and that my voice might walk, because I am astray from you." The "walking of the voice" (*ἀλλάζαι την φωνην*) here means something more than: to speak to each one in particular, more severely or more mildly, as it is usually apprehended. The usage of *ἀλλάσσειν*, as well as the following words *ὅτι ἀπορόνμαι ὑ δμίν* = because I am mistaken about you, or: because I am doubtful, embarrassed concerning you, rather indicates the meaning that Paul is in doubt about what tone to give his address as appropriate to the circumstances. This is also indicated by Luther when he comments on these words: "These words show how much the apostle cared for the Galatians. It is commonly said that a written letter is a dead message, because it cannot give more than it has in itself; nor is any letter ever written so diligently that something is not forgotten. For there are too many and various circumstances of time, place, persons, manner, and actions, which cannot be

that one could bring them all together in writings". The articulated sound is not sufficient in itself to express thoughts and feelings completely, but also the tone, the facial expression and gestures, etc. are required for this; pain, pleasure, joy, contempt, for example, are not expressed by the words, but rather by the tone in which they are spoken. Just try to imagine vividly in which tone the Risen Lord addressed the weeping Mary Magdalene at the tomb with the single "Mary", how the tone went through her marrow and bone! Joh. 20, 16. - What a part the look, the facial expressions and gestures have in the physical eloquence, this teaches us the single look with which, according to Luke (22, 61), the Lord looked at Peter when he denied Him for the third time. How this one look penetrated the disciple's heart, what pain over the disciple's fall, what compassion for the fallen disciple this look of the Master must have manifested! For "Peter went out and wept bitterly." Pastor Anton notes, "He looked into Peter's whole condition. That was an insight!" These few biblical examples show sufficiently, we think, of what importance bodily eloquence is also for the sermon. We still let Hüffell speak about this, who writes: "It" (bodily eloquence) "is nothing that art has invented, as little as speech with the tongue; it is rather a peculiar completion or amplification of speech. To suppress it, to declare it unsuitable for the sermon, would be to paralyze the expression of the spirit, would be to set unnatural barriers to the full flow of Christian enthusiasm. The language of sound, for example, plays such an important role in our lives that one is astonished when one takes a closer look at the matter. Even when we do not speak, when we read something silently, we unconsciously give every word, every thought, every feeling its own peculiar tone, and understand the meaning of what we read only to the extent that we correctly emphasize it. If you want to test a third person in a foreign language, just let him read, and it will soon become clear whether he understands the language or not. The usual signs of writing: the comma, the dot, etc., especially the question mark, the exclamation mark and the dash, are nothing other than tone marks, notes for the music of the voice, letters of that peculiar language which we call tonal language. The tone rests weakest on the comma, longer on the semicolon, and longest and strongest on the period. The question mark indicates the rising, the exclamation mark the falling, the dash the resting of the tone.... For example, if we want the sentence: I have not seen your friend but your brethren.

only the tone and the comma denoting it decide whether it should say: I have seen your friend, but not your brethren, or: I have not seen your friend, but your brethren. In many cases, therefore, the incorrect use of the written signs causes a complete misunderstanding, because we are then unable to express the tone properly and to give it to the word to which it belongs. Language itself receives everything through its sound; all expression, all life. If one wanted to read the most successful address, the most magnificent poem, in a completely uniform tone, it would not only be robbed of all beauty, but it would not even be understood. An apostrophe, a climax, a polysyndeton, and other rhetorical figures cease to mean anything as soon as they lack tone. The strongest proof that an address without tone language is a real thing that nobody understands. Who expresses his displeasure in a dull, heartless tone, misses his purpose completely, and who describes his suffering without expression, nowhere finds a sympathetic heart.

It is the same with the action, with the positions, expressions and gestures.

The expression of our inner life takes place not only by means of sound, but also by means of gestures and facial expressions; for not only the tongue, but the whole body, the movement of the hands, the head, the posture of the body, and especially the facial expressions serve the mind and indicate the emotions and the state of the mind. Joy that does not radiate from all facial expressions and movements is not regarded as such, no matter how much verbal expression tries to assure its existence; a complaint made with a cheerful face is believed just as little as the warmest assurances of friendship, if the eye and all facial expressions lack the expression of cordiality. The false person bears falsehood in his face, just as the malicious person bears malice in his eye, especially in the features around his mouth; the honest heart is manifested by the loyal, open look, the warm, respectable handshake, the unfeigned mien. The whole man is often characterized in his gestures. How anxiously slowly the miser counts the gold he must spend, as if he still wanted to give up some of it; how carelessly quickly the prodigal spends it! How pride is painted in the whole position! ... Even in death the ruling character of the deceased often remains recognizable." (Being and calling., p. 424 ff.)

§ 2.

In declamation, the memory and the voice of the speaker are of great importance. Both must therefore be trained with diligence and care if the declamation is to be appropriate.

Note 1.

By declamation we mean the oral presentation by which the speaker endeavors to communicate his thoughts and feelings to his listeners with the greatest possible clarity and appropriate impression. Grotefend says: "Declamation is, in my opinion, the appropriate oral presentation of a speech, through which the thoughts of the addresser are communicated to the listener with sufficient clarity, which does not allow anything to be overheard, and with the appropriate impression, which also compels the listener to applaud through the tone of the voice. Clarity, or, if one prefers, intelligibility, is the first purpose of declamation, and the creation of the proper impression the second, and it now depends on what means stand at the disposal of the human voice to achieve these purposes." The sermons may not be read, but must be delivered freely, if possible without any use of the concept. There was a good deal of truth in the words with which a lady, when asked if she had remembered the sermon she had just heard, replied, "Oh, the pastor couldn't remember it himself-he had written it out!" — "Whether then that which is literally concipitated should also be literally memorized?" asks Cl. Harms in his Pastoral Theology, p. 50, and answers: "It stands to reason." So preaching without concept? Yes! But if one cannot do that? Go ahead! By trying it, by practicing it, you will gain the skill.... No man, and least of all the peasant, likes reading, and since some younger pastors, even some candidates, do not use the concept, the free recitation is demanded in certain cases, always preferring the non-reader to the reader in elections." The most important reasons for an exact memorization and a completely free pulpit lecture are contained in the following, which we have added to Homil. Mag., vol. 6, p. 249:

"The use, even partial, of the concept in the pulpit is not compatible with the nature and character of the sermon, nor with its purpose. Not with the nature and essence of the sermon. For, according to its nature, every address is an action that takes place between the speaker and the listeners in living interaction. There must be no, even if only

The speaker's heart and the listener's heart are separated by a paper partition, that of the concept. In every product of true and genuine eloquence, it is presupposed that the speaker speaks with lively participation, that everything he says flows directly from his heart, that it is in no respect something alien to him. During the address, he must take into account the state of mind of his listeners, the impression his words make on them. In short, his address should emerge entirely as the product of the moment in which the spiritual action between him and the listeners takes place. But will such immediacy, such a mutual contact of the minds, be possible if the speaker constantly feels himself forged to the concept before him as to a rock, if he lacks any free movement, if he thinks more of what he has written down than of a refined listener, and if, during the entire lecture, he hardly finds time to let a meaningless, soulless glance wander over the assembly now and then? Certainly no one would want to claim that. But reading off the concept also contradicts the purpose of the sermon. The gospel is by its nature a heavenly message, the highest message of joy there is for sinners. The pastors, however, are sent as heralds of God to deliver this joyful message of salvation with their own inner conviction, with freedom and parrhesia before the congregation and before the world. Their living word of faith should ignite faith in the hearts of the listeners, similar to what happened in Jerusalem at the first New Testament Pentecost. What an obstacle to the living impression of this message if the pastor reads it visibly from a concept, as something foreign to him, if it does not flow freshly and directly from his heart!"

When General Superintendent Dr. Büchse! was still a very young vicar in Schönfeldt, things were still unsteady, and he brought his written sermon to the pulpit. The servants sat very close to it. "He leest all wedder," said one Sunday a farmhand to his neighbor so loudly that Büchse! could hear him in the pulpit. He was startled, turned around and said, "Yes, he reads, but he will not [?] read again." From that day on he preached freely. "I have much to thank the little servant for," he often said later.

If, however, the memory is to perform this work, namely, to take in what has been conceived, at least initially, verbatim, and then to reproduce it in the same way during the lecture, it must be practiced, trained. This ability can be found in every man, but to a very different degree in the individual. While some are able to memorize a longer passage very quickly and with little effort, others find it unspeakably difficult; for them, memorizing is a torment, as it is probably the most unpleasant work for the pastor in general.

in the whole sermon. But in this, too, practice can accomplish a great deal. Which pastor in this country has not often noticed that those of his confirmands who had only attended a public school had on average great difficulty in memorizing the Catechism, Bible passages and hymn verses literally, indeed that some did not want to succeed at all, while others who had gone through a Lutheran parochial school succeeded relatively very quickly! The explanation is obvious enough, namely, that literal memorization is practiced from the beginning in our schools and thus memory is exercised, while in the public schools it is mostly neglected, even considered reprehensible. "Just as all the faculties of our soul," writes Rambach, "can be greatly improved by practice, so it is also with memory. If one learns something by heart every day from youth on, e.g. some Bible passages, either from the basic text or from the translation, then the memory is strengthened so that it remains afterwards in manly age.

The question arises, where does it come from that especially melancholics and miserly people have such a splendid memory and know their fortune to a clear penny? Answer: Because they practice it daily and always have something to give it. If one does not do this, the memory rusts and loses its strength. For example, one can read over a biblical passage several times every evening shortly before going to bed, demand it from memory again early in the morning, and then use it to nourish one's soul all day long. If you do this every day, you will experience how wonderfully and powerfully your memory is strengthened.

Thus, much can be achieved by continuous and wisely arranged practice; what may be very arduous and difficult at the beginning will gradually become easier and easier and after several years of continued practice will cause only little effort. But how should one memorize? Not like a student, so that one slavishly memorizes sentence after sentence until the end, but use a simple mnemonic (art of memory), by which this work is significantly facilitated from the beginning. The prerequisite is that one has worked out the sermon on one's own. A foreign sermon or one that is "stitched together from half a shock of postils" (Ramb.), literally to memorize, is a Gedächtnißmarter. If, then, the sermon is not a confusing and disorderly mass, but well-ordered and, finally, the concept is written legibly, neatly and cleanly, so that the memory has a guide in the order and certain points of reference in the paragraphs of the concept (local memory), then, according to Rambach, one should proceed in the following manner:

- a) It is inexpensive to prepare oneself for this with heartfelt prayer, so that one can be assured of divine assistance; since the strength of memory is also a good gift of God, which must be requested and obtained from the giver of all good gifts.
- b) In such work, one must beware of all disturbance of the mind. When the mind is suddenly drawn to another object by a violent emotion, it is not capable of grasping and faithfully retaining what is presented to it. In memorizing, the mind must be serene and calm, and if one can have a quiet place for it, so much the better.
- c) One must read over each part of the sermon once and again in its complete context.
- d) You must read over the sermon with understanding and attention, and summarize all the thoughts in it.
- e) The arrangement must be well marked in its main and subsections. One can also underline the beginning of each section, as well as the subsections, with red and green ink, so that it immediately catches the eye. Or one can write the disposition of the sermon on the margin of the sermon, so that one can see immediately when a new part begins. In this way, one also has a memory of the place, so that one knows in which area of the concept the part stands. It can also be regarded as a marvelous means to write one's sermon closely together, so that one does not take too much bow to it and thereby make oneself confusing. But it must be clearly written, and about three or four sheets long, after one speaks.
- f) With regard to the time, particular attention should be paid to the morning and evening. In the evening before, one can carefully read through the sermon several times, and especially become familiar with the things and the order of the things; in the morning, one can make up for the rest and also try to retain as much of the words as possible. In particular, one must make oneself well acquainted with the application, if one has concipitated it, because it is least suitable that one stutters, and one cannot help oneself in this as well as in the explication.
- g) Each one must be guided by the strength and weakness of his memory. Because the memory

is not of the same power in all. If, for example, some overlook the concept only a few times, it sticks; others, on the other hand, have to take small sections and may not go on until they have memorized the preceding part. Some people's memory gets tired right away when they have spent a few hours memorizing; they have to progress to the point by more frequent interruptions. Each one must arrange his memorizing according to how he notices what the powers of his memory bring with them. *)

So much for Rambach's instructions for memorizing. We believe that especially young pastors should make it a rule to have their Sunday sermon worked out by Friday evening at the latest, so that on Saturday only the business of memorizing remains. There are many reasons for this. The author has kept it this way for fifteen years, memorizing two to three hours at the most on Saturday morning and then having the sermon imprinted verbatim on his memory. A single over-reading on Sunday morning was sufficient to reproduce it verbatim (if he wanted to). In this way, one is never prevented from carefully preparing the sermon by official duties that are still absolutely necessary on Saturday, and mounts the pulpit mentally fresh, because not exhausted by immediately preceding memorization. This way of memorizing is essentially also recommended by Hüffell when he writes:

"Even more than the preparation of the pulpit lectures, people shy away from the tiresome memorization. But even for this there are decisive means of relief. Provided, namely, that one has drafted one's concept oneself, one is necessarily already very intimately familiar with its main content. Now one does not begin to learn this concept by heart in a student-like manner, sentence by sentence, but one grasps: 1. the main

*) Not to be overlooked are the words of Rambach concerning the things by which the memory can be injured or preserved. Regarding harmful things one has to "reflect especially: a) on overload in eating and drinking, from which many flatulences arise, which afterwards make the brain incapable of performing its function. b) On the coldness of the head and the feet, thereby also the memory suffers damage. c) All kinds of foul-smelling things are harmful to the memory. d) The heavy use of smoking tobacco and snuff, which excessively dries out the brain, so that the imprinting of images does not proceed so well. e) Violent emotions, such as anger, sadness, impure love, together with the effects of these, which violently disrupt the brain's constitution. And finally, f) excessive effort of the head and memory." The following are recommended as means of preserving memory: a) moderate use of healthy food and drink; b) moderate exercise of the body, "so that the blood circulates frequently through the brain and leaves many spirits in it"; c) temperate air; d) calmness of mind, and finally e) constant and moderate exercise of memory.

In this way, one can clearly and distinctly list the first part, the second part, the subparts, and the third part, the individual thoughts, so that one can survey the entire schematism, and only then can one memorize the individual phrases, expressions, and words. After some practice in this way, one will acquire such a wealth of language, or such a power over language, that the expression, even if it is not strictly literally memorized, will easily find itself, and, what deserves special mention, the more strictly and the more logically correct one has disposed, the easier it will be to grasp the schematism of the sermon and hold it in memory. All pastors who followed this simple mnemonic right from the beginning applauded it and always kept it. For beginners, it has the special advantage that it most securely prevents the so-called getting stuck; for since this usually only arises from missing the memorized word, such a thought mnemonic must necessarily have a beneficial effect, since one can easily and quickly move on to the following thought if the expression for the first begins to be missing. (A. a. O. p. 391.)

Note 2.

Regarding the training of the voice, we take the following from Grotefend's work:

"First of all, intelligibility demands that the addressee speak with sufficient strength of voice to be understood in every place of the meeting house. This sufficient strength of voice, however, is not achieved by the greatest possible effort of it, because the so-called over-shouting is even harmful to intelligibility and becomes highly unpleasant. The voice may therefore be strained only to the extent that its sound remains pleasant, the organs are capable of producing every sound in a perfectly articulated manner, and there is still some strength left over in order not only to increase the tone of the more important words or sentences, but also to amplify them. The speaker must never go beyond this measure, and if the natural strength of his voice is not great, he must confess that he is not made for large churches. This strength of the voice, however, lies not only in the strength of the sound it produces, but to a great extent in the purity by which the so-called metal and the sound of it are created. The strongest voice will not sound far away if it is rough and hoarse; the weaker pure voice penetrates with its melodious sound into the most distant corners. For this reason, young theologians, who usually want to shine as speakers, I do not want to say shine, but rather be useful, should avoid everything that imparts a certain roughness to the voice.

is. Strong drinks, even strong beers, too many fatty foods, too much tobacco smoking and too vigorous physical movements in rough air, such as hunting and nightly often repeated dances (!) cause; also studying at night. If wisely divided, the day is long enough for all business, especially from the earliest morning. A healthy and moderate diet, order in all business, proper distribution of sedentary life and exercise will preserve not only health but also beauty, euphony and strength of voice. If suitable exercise is added, a weak voice can be raised to a certain degree of purity; and the most appropriate exercise of the voice for the young pastor is the more strenuous singing in company or in singing academies, which should not be lacking in any large school or university and should be used diligently. Such singing, but not that at evening parties and the consumption of strong drinks, which spoils all voices, strengthens the chest, lengthens the breath, cleanses the windpipe and accustoms the organs to appropriate and constant effort. It is also what gives the voice the proper range in pitch and depth and accustoms it to sing or rise only in pure intervals. With this training, however, loud declamation must also be bound, for which lessons in larger school classes, and if this opportunity is lacking, declamation on lonely walks (only not in rough air), or in larger halls can be used.

Another means of making the voice resound without over-screaming is to hit the appropriate pitch of the tone. It is generally said that the tenor voice is more easily understood with less effort than the bass voice; therefore, the appropriate pitch of the tone must contribute to intelligibility. The middle tone at which most voices can sustain themselves is *a* in the second octave; a *tertia* higher or middle *c* is already high and requires too much effort for most voices, and still a *tertia* higher or *e* is unpleasant; on the other hand, it becomes unintelligible if the speaker's middle tone falls much below the indicated *a*. He who speaks in the lower *o*, which is an octave lower than the one indicated above, will never be able to make himself understood in large churches, however great the strength of his voice may be. If the hoarseness or roughness of the voice even makes it uncertain in which tone of the scale the speaker is speaking, then not much can be expected for intelligibility; for hoarseness causes the voice to produce not one pure tone, but several close ones at the same time, sometimes four, five, which all lie in the interval of half a musical second. This hoarseness can be imitated by tuning several strings to the interval of a half second, say from *a* to *b*, but always tuning one $\frac{1}{8}$ of a second higher than the other, and striking them all at the same time.

Therefore, the speaker has to take care of the purity and an appropriate pitch of his voice by practice and every possible means. The latter, however, is not the same for every voice. (op. cit. p. 224 ff.).

§ 3.

The necessary qualities of a good declamation are: Clarity, correctness and beauty.

Note 1.

With all the importance that should never be denied to a good presentation, it should not be overestimated. Spurgeon, in his lecture on the voice, rightly says: "Our first rule concerning the voice is: Do not think too much of it, and remember that the most beautiful voice is nothing if you have nothing special to say, and that, no matter how well you train it, if you do not convey important and tasty truths to the congregation by means of it, it is only like a properly steered chariot in which nothing is contained. Demosthenes was certainly right when he gave first, second and third place to a good lecture; but of what value will it be if one has nothing to lecture? A man with an incomparably good voice, but without a well-instructed head and without a heart, will be "a voice in the wilderness," or, to use Plutarch's expression, "vox et praeterea nihil. Such a man may shine in a singing society, but he is useless in the pulpit.... ... You are not singers, but pastors; your voice is only something subordinate; do not be coy about it, and do not be piebald weaklings with regard to it, as is the case . with so many. A trumpet need not be of silver, a ram's horn is enough; but it must bear rough treatment, for trumpets are made for warlike clashes, not for the manners of the parlor.

On the other hand, do not think too little of your voice, for its excellence can contribute much to the impression you strive to make.... ... Exceptionally precious truths can lose a great deal by proclaiming them in a monotonous manner. I once heard a very esteemed pastor muttering in a very deplorable manner, comparing it to a bee caught in a jar, which, however, was not a very sublime comparison, but nevertheless so accurate and true that it brings the buzzing sound quite clearly to my mind at that moment and reminds me of the parody of Gray's elegy:

The object now fades and flees, And drowsy silence fills the air around;
The pastor only hums his evening song, But in the herd no eye wakes!"

Note 2.

The first necessary quality of the lecture is clarity. What is the use of all diligence in meditating, concentrating and memorizing, if the pastor cannot be understood while declaiming? The next purpose of his address is to be heard, and if he cannot achieve this, his effort is quite in vain. Whoever has such a weak or defective voice that he cannot make himself understood, has in this the surest proof that he can take up some other calling, but cannot become a pastor; but if the weakness or other defect of his voice is due to sluggishness or bad habit, he should consider that he thereby sins against his hearers, for they come to hear him, but not merely to see the movements of his lips; as often as he is not understood through his own fault, he commits robbery against his hearers. But the clarity now requires above all things:

1. "Healthy and strong, little stiff, flexible organs; a healthy chest and lungs, possession of teeth, proportion of tongue length, a regular formation of the palate and nose." (Hüffell.)

The voice should have the proper range, so that it can cover an octave without effort; the necessary strength, so that it can be understood even at quite a distance, i.e. in larger rooms; the necessary flexibility or modulation, so that it can easily pass from one tone to another; and finally, desirable purity, because it sounds unpleasant and loses intelligibility through hoarseness. Strength and flexibility can be acquired through regular practice; just think of Demosthenes, whose voice was naturally weak and shrieking, his breath gulping and his pronunciation barbaric, and yet who not only freed himself from these faults through incessant practice, but trained himself to be the greatest orator of all time. And many errors can be eliminated all the more easily because they are not nature, but bad habits. Most pastors do not take their mistakes in declamation with them from the seminaries into the ministry, but gradually acquire them in the ministry. The longer they stand in office, the more unnatural becomes their lecture and their action. This is partly because they have no one to point out their bad habits, even if they are noticed by the audience, and partly because of inadequate preparation and the like. With biting derision, but unfortunately only too true, Spurgeon characterized many pastors when he wrote: "Hardly one among twelve men still speaks like a man while standing in the pulpit. This affectation is not limited to Protestants, for the Abbé Mallois remarks: In every other place one hears the men speak: they are

speak in the courtroom and in parliament; but they stop speaking in the pulpit, for we encounter here only an artificially adopted language and a false tone. This manner of address is suffered only in the church, because it is unfortunately so common here; in any other place it would not be tolerated. What would one think of a man who would address the social hall in a preacher's tone? He would certainly evoke a smile. Some time ago there was an attendant at the Pantheon who, in explaining the beauties of the monuments, adopted exactly the tone of many of our pastors, and thus always provoked the merriment of the visitors, who were no less amused by his manner of speaking than by the interesting objects he declared. A man who has no natural and true discourse should not be allowed to ascend the pulpit; from it, at least, everything that is false should be thoroughly banished.... ... The moment one leaves the natural and true, one has lost the right to demand to be believed, as well as the right to demand to be heard still further.' You may go into all the churches and chapels around, and you will find that our pastors, by far the greater number, have a holy Sunday tone. They have a certain voice for the parlor and the bedroom, but quite a different tone for the pulpit, so that if they are not double-tongued in a sinful way, they are at any rate literally so. Just as some men close the pulpit door, they leave their manly independence and individuality behind and assume an official air, like the sexton. They could almost boast here with the Pharisee that they are not like other people, although it would be sacrilegious if they wanted to thank God for it. No longer are they in the flesh and speak like men, but a whining pulpit tone, a bumping with hum and ha, an ore rotundo, or some other adverse manner of making noise, is adopted to scare away any suspicion that one is natural and speaks from the overflowing feeling of the heart." (op. cit., p. 158 f.)

Theological students and pastors should also take great care to keep their teeth clean, which is unfortunately neglected. Rambach remarks: "It is also good to keep the teeth clean, and to rinse them especially after the table, because if they become corrupt and fall out, the voice is necessarily spoiled. A physician explains this in the following way: "When some or all of the teeth are lost, there is a contraction of the facial and throat muscles; the other organs of the voice, which have been accustomed to the teeth, suffer and lose their usual movement, and there is an interruption, slackness or absenteeism, as in a musical instrument,

which lacks a tone. With such deficiency of the organs of the voice, it is in vain to expect a full sounding of the same, as well as an even and sustained prominence of the coloration of the tone and the strength of the same, and the pronunciation naturally becomes defective."

Finally, it should be noted that the chest, lungs and other organs of speech do not suffer at all from continuous, even strenuous vocal exercises, but rather are strengthened if the exercises are carried out sensibly. These organs are strengthened by such exercises just as the muscles are strengthened by continuous exertion. The hoarseness of the throat so often found among pastors results rather from the fact that so many speak with an assumed, unnatural voice.

The clarity requires 2. intelligibility of pronunciation. The pronunciation becomes incomprehensible if the syllables are not properly stressed and especially if the final syllables or even the last words of a sentence are swallowed. The pronunciation should be such that every syllable in the sermon can be heard from beginning to end, both at the beginning and at the end of the period; and with proper attention this will be possible for every pastor. One of the main conditions of clarity is proper articulation, that is, giving each sound its full tone. Whoever notices a lack of this in himself should practice by pronouncing longer words slowly and sharply, e.g. wech-sel-sei-tig, be-dau-erns-wür-dig, fruchtbrin-gend, lern-be-gie-rig, er-o-be-rungs-süch-tig, etc. "Secondly, an exact articulation of every word and every syllable belongs to the intelligibility of the lecture," writes Grotefend. This is only possible if the speaker first takes the necessary time to articulate each word, because hasty speaking, especially by young speakers, is very detrimental to the clear articulation of each syllable in the correct relationship. Even the size of the church, which is always very different from a mere room, and by its very size and shape sometimes causes an unnoticed echo, in which syllables pronounced too quickly get lost, advises a slower lecture. But it must not be too slow that it loses its liveliness. But even slow and deliberate speakers can be less intelligible if they do not articulate some letters properly and pronounce them purely. This is most often the case with the **r**, less so with the confusion of the **d** and **t**, which the Lower Saxons both pronounce softly, and the Upper Saxons both harshly, and also with the **s**, whose unnecessary scrubbing is so prominent in many a mouth that other letters disappear in comparison. Especially, however, are the vowels, which are sometimes not clearly distinguished, either because of slackness of the organs or because of a provincial error.

For these reasons, intelligibility requires a pure, clearly differentiated pronunciation of each letter." In the pronunciation of the *s* and *r*, especially those born here and those who are familiar with the English language must take care not to pronounce these consonants too dully and carelessly, which would result in an unintelligible lisp.

Swallowing whole syllables makes the address unattractive and incomprehensible. The more often it occurs, the more beginners have to beware of this bad habit. For example, the words of the Lord Luc. 18, 31 may serve: "Behold (not see) we go (not go) up (not 'nauf) to Jerusalem, and all things shall be fulfilled (not be fulfilled) which were written (not written) by the prophets (not prophets) of the Son of man (not man)." - "This exact articulating also has the advantage that the voice gains strength, because it can recover in the small pauses that result." (Hüffell.)

Third, the clarity of the speech requires proper pausing, paying due attention to punctuation marks (including question marks and exclamation marks). If the speaker pauses for breath in the middle of a short sentence, it is troublesome for the speaker, unpleasant for the listener, and, like hurrying over the punctuation marks, makes the address confusing. These signs are actually tone signs, and now think of a piece of music performed without attention to the bar lines! However, not every period has to be declamated in one breath, as it was demanded by some ancient rhetors. According to Grotefend, it is sufficient: "if the breath is so long and the chest so strong that sentences of up to 15 words can be pronounced in one breath without interruption. But new breath must never be taken at a place other than that where a distinguishing punctuation mark is found, i.e. never between two commas. Also, the breathing must be quite imperceptible, quieter where only a comma divides the sentence, somewhat longer at a semicolon, and quite full only at the beginning of a new period. These are skills that are not difficult to learn through practice, that singing teachers know how to teach their students, and why shouldn't the declamator also be able to learn them? Read the following sentence and you will see how much depends on exact pausing: "The reckless person lives without a fixed goal, without plan, without intention. Depending on the circumstances, he is sometimes industrious, sometimes sluggish; he builds today, only to tear it down again tomorrow, and tears it down precisely because he does not like to build any further. As he dallies with occupations, so also with more serious, with sacred things. He promises everything and keeps nothing; he assures every man of his friendship and hardly knows what he assures. Joking and seriousness are so interwoven in him that

No one, and he himself least of all, is able to but them from each other."

The clarity requires 4. economy of voice, both in the whole recital and in the individual periods. Where the matter and the feeling do not demand it, do not strain the chest so much, but speak in an ordinary tone, in order to retain strength for the passages that must be emphasized. It would be completely perverse to begin with the introduction with all one's strength; this rather requires a moderate tone in the lower degrees of the voice, so that the speaker can rise. Then the topic with the parts is to be pronounced somewhat more slowly and clearly in order to emphasize them, and in the sermon itself the voice is to be lowered or raised according to the content of the words. Whoever begins immediately with a full voice will have exhausted his strength before he has finished and will become hoarse and unintelligible.

Finally, clarity requires an appropriate local and diet. With regard to diet, Rambach warns against the use of all things "that can spoil the voice; among these is especially the heavy use of snuff, especially of spaniol, which attacks and clogs the nose and thus also spoils the voice, making it hoarse and unpleasant. This also includes drinking, from which one gets a coarse bass voice, but which is not suitable for the pulpit. The use of heated beverages (wine, beer, etc.) immediately before the sermon must be strongly cautioned against; on the other hand, the following are recommended: a raw, beaten egg, a cup of good boullion, the latter especially for those with stomach ailments. Concerning the locale, let Spurgeon speak, who addresses, "The best thing for a pastor, apart from the grace of God, is oxygen. Pray that the windows of heaven may open, but begin by opening the windows of your own meeting house. Look into many of our country locales, and I fear into many a city chapel, and you will find that the windows are set up so that they cannot be opened. The modern, barbarous style of building leaves us no more ceiling than a barn has, and no more ventilation openings than would be found in an Oriental dungeon, where a tyrant would have his prisoners die a lqngsful, agonizing death. What would we think of a house whose windows could not be opened? Would any of you rent such an apartment? And yet gothic style and stupid pride make many people give up the healthy sliding window and instead have small holes made in the ceiling or bird traps in the windows, as a result of which meeting places become far more uncomfortable than Nebuchadnezzar's

furnace for Sadrach, Meshach and Abednego. If such chapels are not properly insured, I could not pray for their preservation from fire danger. Even where windows can be opened, they often remain closed for months, and the impure air remains unchanged from one Sunday to the next. This is quite an unbearable condition. I know some people take no notice of such things, and I have heard the remark that the fox does not die from the stench in its den; but I am not a fox, bad air makes me sleepy, and my hearers feel the same way. A stream of fresh air passing through the building would be a blessing for the congregation, which in its value would immediately follow the Gospel itself, at least it would put them in a mood favorable to the reception of the truth. Take the trouble to remove the hindrance arising from foul air during the weekdays. In my former chapel in Park Street, I expressed myself several times to my deacons that the upper panes of the iron-framed windows, since they could not be opened, should rather be taken out. I mentioned this several times, but nothing happened. Then it happened one Monday that someone removed most of these panes in a masterly manner, almost as well as if the glazier had taken them out. Now there was great consternation and much conjecture as to who had committed the crime, and I proposed that a reward of five pounds sterling be offered for the discovery of the culprit, with the provision that when he was found out, he should receive that amount as a gift. The congregation did not offer the reward, and therefore I did not consider it my duty to report the individual. I hope none of you will suspect me; because if that happens, I will have to confess that I walked by the stick that let the oxygen into that suffocating building."

Note 3.

To the correctness of declamation we count the' appropriate emphasis of the words on which the emphasis rests, the proper modulation of the voice and the faster or slower speaking.

Not the etymological and logical, but only the emphatic accent is considered in the correctness of the declamation. In order to take it where it belongs, the only rule is: Learn to understand and feel correctly what you present to others in your address. Without correct understanding, there is no correct emphasis. Let us take a passage from Dr. Walther's sermons and try the same with the emphatic

But on Golgotha we see sin not only at its highest level, but also in its most terrible consequences. For what we see Christ suffering here, He suffers not for His own sake, but voluntarily, for the sake of our sin. He bore*, as Isaiah says, "our sickness and took upon himself our pain. He is wounded for our iniquity, and bruised for our sins.' So what we see Christ suffer today is what we should suffer eternally for the sake of our sin. He endures the choicest tortures; from this we see that our sins deserve eternal tortures. He hangs naked and bare, full of shame, mockery and disgrace; from this we see that our sins have earned eternal shame, mockery and disgrace. He thirsts and is not refreshed; from this we see that our sins have earned eternal thirst without refreshment and eternal languishing," and so on. (Epist. Post., p. 190.)

"By amplification of the voice", Grotefend says, "the emphasis is created, which one takes on individual words. This emphasis has its different degrees, depending on whether a word in a sentence must be made more or less noticeable to the attention of the listener. The right feeling, where the emphasis belongs or not, the stronger or weaker one, arises only from a right thinking of the thought and a right feeling of its peculiar value. This emphasis, if it is properly observed, must represent each word of a thought in its proper importance to the whole and even know how to distinguish the relations of one to the other. But all this is possible only under two conditions. Namely, if the speaker speaks sufficiently slowly to have time to characterize each word in its own way, which the speaker who speaks too quickly cannot do; and then, if the usual strength of his voice is a certain average strength, which permits several amplifications and elevations, but also a slackening. Speakers who immediately overcry or begin in a tone that is too high will not be able to achieve anything in this respect. It is difficult to understand why some speakers cannot do this correctly, but almost always make mistakes against these rules, and take the emphasis where it does not belong. It seems impossible to me that such men think and feel in every sentence what must be thought and felt in it.... East they take the tone on an insignificant article and let the nouns slide carelessly and unaccented. For example, when speaking the blessing, I heard that the tone was taken only on the article of the Lord, but everything else flowed tonelessly, although it is clear that the words Lord, bless, keep, and indeed the former have a

the other two must have a stronger tone." It is peculiar that the emphasis in the forms of the Agende, which are so often used, is usually the most erroneous, e.g., in the baptismal formula the emphasis of the and of the Son and of the Holy Spirit.

The main thing, but also the most difficult thing of a good declamation lies in a correct modulation of the voice, i.e. in the appropriate alternation of higher and lower tones, longer and shorter syllables, shorter and longer pauses between the sentences. This modulation, if it is to be correct, must be based on the content and meaning of each word and the overall content of the entire address. The tone must actually express the feeling, often much more vividly and strongly than can be done by words. "The tone," says Hüffell, "should sound joyful with the joyful feeling, sad with the sad feeling; in it should be painted the calm, the power, the boldness, the majestic, the solemn, the touching, as well as the humorous and comic. In this way, every representation in words has its own peculiar tone. The tone of instruction has calmness, slowness, moderate effort; the tone of prayer has deep, heartfelt feeling; the punishing tone has force and rapidity; the encouraging tone has rapidity, force, and heartiness; the mourning tone has slowness and depth; the joyful tone has rapidity and elevation." (Op. cit., p. 446.)

But how can the aspiring pastor achieve beautiful modulation? The necessary prerequisite is a musical ear. If this is lacking, he is unable to distinguish the peculiarity of the modulation, and how can he reproduce the tones if he cannot distinguish their nuances!

"But," asks Grotefend, "is modulation in declamation music?" and answers: "No, but nevertheless something similar to music, at least that part which is called melody. For melody consists in the succession of different tones, some of which may occur several times in succession, but must not remain without alternation with higher and lower tones, even if only at the beginning and at the end, as in several altar melodies. But it is precisely this matching succession of appropriate tones, sometimes in a lesser, sometimes in a greater effort of the voice, that gives rise to what is called declamation; because one will never say that sentences that are recited in one tone syllable by syllable and word by word have been declamated. However, despite this great similarity, declamation is not music proper. The difference seems to lie in the following. In chant, even when it recites recitatives, the notes are sustained, but in declamation, they are only triggered; in the former, each note has a precisely determined measure of time, in the latter, a less determined measure; the chant rises and falls in quite definite intervals.

In declamation, these intervals are not so pure and do not always fit into the 12 tones of the scale. Nevertheless, it is unpleasant if nothing musical is heard in the declamation, if all intervals become so highly impure that they resemble more a merely different roar than a regularly changing tone. As a rule, therefore, he who sings beautifully will also declaim better, even if the two are not at all the same; and it is strange that the singing tone of some speakers is found more in those who know nothing at all of music than in those whose voice and ear are musically trained."

If, however, musical hearing is present, there is no better means of learning the correct modulation than by listening to pastors or orators in general, who are regarded as models in this respect, and indeed by listening to several, if possible, not only one orator, because all the qualities worthy of imitation are almost never found united in one person. For while in the one speaker one finds more the soft and calm of the delivery, in the other one one notices the passionate, moving or heroic; while in the one the simplicity in the narration attracts, in the other one the skill in depicting and painting captivates, in which latter, as is known, Luther was a master. We would like to add a few rules for the modulation of the voice, which in general should always be valid:

1. throughout the performance there is a main tone, above and below which the voice alternately rises and falls, but which always returns.

The sphere within which the lecture in the sermon has to move is that of an octave; rarely is it to go beyond this.

3. the question must rise through the entire interrogative sentence, starting from the word on which the tone rests, but never rising above the interval of a fourth.

The exclamation begins with the highest note and falls to the end as the question rises.

5. the final case of a period is generally a full fifth, but not without omission of the intermediate notes.

The best teacher, however, remains a musical ear and a finer feeling. We have heard an otherwise excellent pastor who had the bad habit of beginning the following movement often about a full octave higher or lower than he had concluded the previous one, a manner that was most unpleasantly touching and disturbing. Certainly, he lacked hearing and feeling. The latter teaches the speaker not only the weight of the individual thoughts in comparison to each other, but also the appropriate tone, with which to express them.

The same must be expressed. For, if the speaker feels and senses what he has to say, he will also easily strike the necessary tone as if by himself, in order to produce the same sensations in his listeners. Cold speakers, however, will not succeed in this, for they cannot stir at all. Take, for example, the word of Peter, "Lord, go out from me, for I am a sinful man," Luc. 5, 8, or the exclamation of Thomas, "My Lord and my God!" John 20:28; anyone who does not know and feel what these words contain will not be able to declaim them properly.

The opposite of correct modulation is monotony, according to which not only everything is recited in one tone, but, what is even more obnoxious, the sentences are repeated according to one melody. "In this way," says Rambach, "one exposes oneself to the suspicion that one has learned one's sermon by heart in a childish way. To always keep the same tone at the end of the period and to sing the periods of the sermon, as it were, is also disgusting to the congregation." - "Let modulation enter into the sound of the voice," Spurgeon therefore calls out to his students, "always strike a new key and constantly change the melody. Let the bass, the alto, and the tenor also come in. I implore you: Do this both out of compassion for yourselves and for those who listen to you. God has mercy on us and arranges everything in such a way that our need for variety finds satisfaction; so let us also have mercy on our fellow human beings and not plague them with the fatigue of monotony. It is a true barbarity to expose the eardrum of a neighbor's ear to the torment of being pierced for half an hour by one and the same sound. What quicker method of making a man stupid or insane can be thought of than to put a constantly buzzing bee or fly in his ear? What claim have you that the helpless victims of slaughter, who sit under your singsong sermon, must put up with such cruelty? The kind nature often remits to the unfortunate battle victims of the drone the full measure of the sufferings caused by the same, by gradually lulling the thus tormented into gentle slumber. But this is just not an effect you desire; now, speak in alternate voices. How few pastors think that monotony produces sleep. I fear the charge made in one of our publications is literally true by a good many of my brethren. It is said in the same, "We all know that the sound of a murmuring brook, the roar of the sea, the whisper of the south wind under the spruces, or the lamentation of wood pigeons, brings a refreshing dreamy weariness to the listener. We are far from wanting to say that the voice of one of our

The fact is that it is precisely those who are most concerned with such matters who speak only exceptionally of a "revival sermon," and that it is only the majority who speak of a "revival sermon" in this way. Yes, the fact that precisely those who have most to do with such matters speak only exceptionally of a 'revival sermon' rests on the premise that the great majority of pulpit lectures have a decidedly narcotic effect." (op. cit.)

Speaking slower and faster is part of the correctness of declamation, insofar as it brings variety into the performance and then calls the attention of the listeners to the more important things to a greater extent than can happen by merely raising the voice. This slower or swifter speaking, however, is quite different from that which is demanded by the mere emphasis of the main words, i.e. the emphatic accent, for it is not merely a matter of emphasizing, but also of stretching the words and sentences. This slowing down has to be done in the case of church ceremonies, e.g. the words of institution of the Holy Communion. What an impression it would make if the recitation of them were done with great speed! Furthermore, in the case of formulas of introduction, when the theme, a biblical passage, a word of the Lord, etc. is announced; in the case of such words which the pastor would like to impress upon the memory of the listeners for the sake of their importance; and finally in the case of all such words which in themselves express a slower movement, e.g.: "Thus was the Lord led forth to Golgotha; Weary with the maltreatment since his capture in Gethsemane, deathly weary with the dreadful scourging pronounced upon him and the loss of his holy blood, he staggered along the torture road under the weight of the cross, which doubly weighed down his sore back." Words flow more quickly when the pastor is moved and stirred, when he urgently exhorts and encourages. But both, the slower and faster speaking, must not be exaggerated; the latter must not resemble the spelling out of the book, and the latter must not go so far that the words pour down on the listeners like a downpour.

Finally, it may be pointed out that the declamation, or the delivery of each sermon, or of each part of it, has to be based on the content. Let us take the following passage from a sermon by Dr. Walther: "There he hangs, the Lord of glory and Duke of our salvation, but he is dead. The holy body, in which the whole fullness of the Godhead dwells, is a corpse, cold and rigid. The high head, before which otherwise hell trembled, is lowered to the earth. The fair face, which otherwise looked to all the unfortunates like the

The sun that used to shine has faded. The voice that used to call out to all the weary and burdened: 'Come unto me, and I will give you rest', has faded away. The eye that used to look so mildly and lovingly into the misery of men is broken. The hand that took the sick, and they were healed; which lifted up the finger, and storm and wave were silent, and death restored his dead, it is frozen. The faithful heart, ah the only faithful heart, that beat so warmly and lovingly for the need of all sinners, it stands still." (Gnadenjahr, p. 217.) One thinks of this passage as being very loud, shouting and rushing, or even completely monotonously recited, while only the solemn and touching is appropriate to the content. That all acting imitation must be banned from the pulpit goes without saying. Cf. p. 448.

Note 4.

Like style, declamation is perfected by its euphony. This includes: a beautiful, manly, melodious voice, pure pronunciation, flowing, lively delivery and, finally, naturalness.

The best voice is usually that which lies in the middle between tenor and bass: the so-called baryton. The tenor voice lacks range, the bass voice lacks clarity and euphony. The necessary information about the formation and improvement of the voice has already been given above, p. 426 f. The so-called nasal voice, whose tones are not unlike the bellowing of a sheep, is extremely unpleasant. If this voice is natural, not much can be done to improve it, but if it is at least partly due to habit, in that everything is spoken through the nose, then the owner should mean that the nose is made for smelling, but not for speaking, and should endeavor to put an end to this abuse as soon as possible, if not for his own sake, then at least for the sake of his listeners.

The impure pronunciation offends the euphony and therefore disturbs the attention of the listeners. Sometimes the vowels, sometimes the consonants are pronounced incorrectly. One says "Obend" for "evening," "ondere" for "other," "Laben" for "life," "Sauhn" for "son," "Ehl" for "oil," "schen" for "beautiful," "mid" for "tired," "trib" for "dull," "unne" for "below," "gegebe" for "given. Put the impure pronunciation together with the pure pronunciation and you will immediately hear where the euphony is, e.g.: "Diese schene duftende Blumme" - "These beautiful fragrant flowers"; "Habe Sie die Git" - "Have the goodness". It is "God", not "Jott", not "Gärtneer", but "Gärtner", not "Deibel", but "Teufel". So we heard in a sermon the strange sentence: "You'd think the Deibel was sitting in the

governance." Nor does it sound pleasant when it is said: "If we have globes, then the teubel can't thoun us; through prayer we can get everything we want. One pastor was often ridiculed by his listeners because the first words of the prayer with which he always began in the pulpit were always, "Cha, Lord Chesus, as we have sung."

To the euphony of the lecture further belongs that it is fluent, lively, without stuttering and stammering, in a dexterous language. "Very adverse sounding," writes Schott (Theorie des äußeren orn. Vortrags, p. 207), "and disturbing the attention of the listener to a high degree is the stuttering or halting speech, which is contrary to the flowing speech, which makes unnecessary pauses or repeats what has just been said without sufficient reason, be it out of faulty spoiling or out of anxiety and embarrassment. On the other hand, the speech is firm and secure when the tone does not express the speaker's embarrassment by wavering, trembling, or shaking of the voice. These disturbing imperfections are all the more reliably avoided the more carefully the elaborated lecture is entrusted to memory (already the inner consciousness of having fulfilled this duty or at least, where a literal memorization was not possible, of having done everything honestly), (The inner consciousness of having fulfilled this duty, or at least, where a literal memoir was not possible, of having done everything honestly that could be done under these circumstances, gives the speaker a certain confidence, which also expresses itself in the outer lecture), and - the more one works at it early on, the more one gradually overcomes a certain shyness based on the difference of temperament."

It is a real torment for the listeners when they hear (especially a young pastor or student), in whose lecture frequent pauses of embarrassment occur, who visibly searches for words and phrases and finally comes to the end stuttering with difficulty, if he does not get completely stuck. Therefore, especially the beginner, in order not to cause his listeners this torment and make any edification impossible, must memorize very carefully, and should he nevertheless lose the thread, not become confused and remain silent, but continue, even if he has nothing new to say at the first moment. Rambach gives the good advice: "If, however, one gets out of the concept and cannot think about what is to follow, one must not immediately let the consternation get the upper hand, and must not immediately remain silent, or begin to cough, or recite the end of the previous period, or even take the concept out of one's pocket; but one must continue as well as one wants to. That pastor was in the habit of reciting this passage when he could not think of what followed: "Give here, give there, wait here, wait there, a little here, a little there."

The listeners immediately noticed that he had come out of his concept. Rather, in such cases, when one is still at the exposition of the text, one can look into the Bible, which one must have before one at the end, to see if one can help oneself from it; or one can repeat briefly and summarily what one has said so far, or intersperse a short examination and in the meantime use one's memory of the place and reflect in which area of the concept one has stood, then one will finally come back into order. If, however, it does not occur to one, one proceeds to the next part of the sermon, even though it remains imperfect."

Finally, euphony requires naturalness. Hüffell comments on this briefly and accurately: "As a basic principle of this so important and yet so often violated rule, we rightly assume: there is no such thing as a pulpit tone, but every pastor must remain true to his natural voice. Every manly and healthy voice is either bass, tenor or baryton, and what nature has willed, no art should or can want to change. If one nevertheless attempts the opposite, unnature, constraint and with it a series of disturbing consequences arise. The author knows quite a few pastors who have quite pleasant voices in ordinary life, but when they enter the pulpit, they are hardly recognizable, so changed is their speech and voice. They start from the false view that preaching must be done in the pulpit, that the pulpit requires a special tone, and that one must not retain one's usual voice. But the exact opposite is the case. The natural voice should be retained, it should not be preached, but spoken, just as in ordinary life, only, where it must be, stronger, more lively. Like speech in general, the tone must appear natural and unforced in all its vibrations. The so frequently occurring half-singing tone, that unnaturalness of emphasizing the beginning of a sentence weakly and the end of it strongly, that false patheticness, finally, whereby one declamates the text, for example, just as one declamates the warmest passage, all this is unnatural and must be banished par excellence." (op. cit., p. 450.)

To the naturalness belongs the fire of the speech in such passages which demand it in content, when this fire burns in the heart of the pastor and pours out of itself in the speech, bringing the voice into quicker swing and letting the address spring like a stream deep from the chest. But moderation must also be kept in this fire. If the face becomes unnaturally red, if the eyes roll and sparkle as if they were about to shoot lightning bolts, if the nostrils flare and even the facial features become more pronounced, then this is a sign that the speaker must be restrained.

If the sermon is distorted, this is permitted to an actor, but it must not be done in the pulpit, because it does not correspond to the seriousness and truth of the sermon of the divine word. Even the imitation of the natural tone is allowed to the pastor only up to a certain degree, if he is not to fall into an acting performance.

§ 4.

Action is called the appropriate movements of the body by which the speaker indicates that he feels correctly and vividly what he expresses in words and strives to arouse the same feelings in his listeners.

Annotation.

The action, gesticulation, or language of giving can least of all be taught by certain rules or regulations; it is not subject to the dictates of rules, but depends entirely on the nature and affects of the speaker. The rules concerning action are therefore much more negative than positive. Whoever would undertake to shape his action according to certain prescribed rules would end up in an affectation, an acting, which would be least pleasing to anyone in the church. Better none at all than affected gestures. "A pastor," says Rambach, quite truly, "loses thereby at once his credit and favor with sensible people, when they perceive that his gestures taste of art and that they do not derive from affect." Certain rules are all the less to be exhibited because natures are so entirely different; what is natural to one, therefore, becomes unnatural to another, of quite a different natural disposition, if it is imitated by the latter. Furthermore, what is appropriate for old age will be detrimental to the youthful pastor, and so on.

And yet the cessation of all gestures in the sermon is unnatural and has a very disturbing effect on the listeners. The pastor is not a dead instrument that emits only certain sounds, but he is a living being whose life is manifested more or less through all his limbs. Just observe the ordinary man on the street in conversation with another and you will always see him accompany his words with appropriate gestures. Why should it be any different when a man stands in the pulpit and speaks to a smaller or larger crowd of listeners? After all, the sermon is nothing other than an action that takes place between the pastor and the congregation. Why, furthermore, do we build our churches and place the pulpits in them in such a way that the pastor can be seen by every listener from every seat? Why do we call it a great mistake,

if this is not possible? The most important reason is that the sermon does not make the same impression on the listeners if they cannot see the pastors. And in truth, he who cannot see the pastor does not receive the whole sermon. Word and sound alone cannot fully express the thoughts of the speaker; if this is to happen, a third must be added: action. Through this, the clarity of the sermon is essentially promoted. How much is not often said by the look of the eye, the meaningful expression, the lively gestures? Are these not often much more eloquent than words? If we add that there is a perfect language of gestures, which does not need words for communication, as the language of the deaf and dumb proves, it is obvious what an important and important means the right action is for the speaker to make himself completely understood by his listeners, to communicate not only his thoughts but also his feelings. A pastor who would deliver his sermon without making any gestures must therefore be considered an unnatural phenomenon. This remains true, even if one can point to individual very capable pastors who made no movements at all with their hands and arms, such as Herder. Even Dean Stanley in England, who died about fifteen years ago, made almost no gestures during the sermon, but behaved so calmly that a glove, which once lay on his head during the sermon, did not fall off. Where there is no action at all, even the posture of the head and the expression of the facial expressions are always the same, no deep and strong feeling is conceivable, no inner movement, and such cannot be communicated to the listeners.

As sure as a certain action is natural to every speaker (more calm or more lively according to his temperament), the manner of it stands in question. Children and generally timid persons, who lack confidence in appearing before smaller or larger assemblies, will always fail in action; their gestures will be stilted or awkward, but often completely perverse. The only source of true action is the feeling, the inner movement of the speaker, and, to use Hüffell's words: "The real school of action is the assumption of a noble independence and freedom, and the release of the mind from all timidity, stupidity and fear, and the help of the teacher and the art can only consist in this, that the freely developing mind gains the noblest expression in facial expressions and gestures. The declamatory exercises of youth in schools, which have become prevalent in more recent times, might therefore require great modifications if they are not to be

do more harm than good. A certain unnature that takes root here will be difficult to discard later on." (op. cit., p. 452 f.)

How precarious it is to set out specific rules for gesticulation is illustrated by a few examples from Schott: "Very natural," it says in "Aeußerer Vortrag," 3rd section, p. 253, "to the lively participation of speech in the ideas to be represented is also a certain conformity of the gestural language with the nature of the objects to be represented. It possesses this quality, in that it designates objects partly in the proper sense, partly imitates (paints.*)" Significant, for example, is The action, for example, when it turns with a certain turn of the body toward this or that class of listeners to whom certain passages or sections of the address are to be primarily referred, when, at the mention of heaven, the invisible world, one arm or both is raised (more or less, depending on whether the idea must be emphasized more or less in the context of the whole), when, where something is asserted by the human mind, the hand is moved toward oneself, or taken on the chest, and so on. Painting in the language of gestures succeeds most easily, where the address is of such sensual objects, which themselves consist in positions and movements, or announce themselves mainly through them," And now the examples. If, for example, the speaker utters the words: "The honest man with a good conscience walks along the path of life with a firm, sure step," Schott wants the speaker to assume a firm position of the body and to move both hands and arms downward in order to indicate sensually the firm, sure tread on the ground! When the speaker exclaims: "With the triumphant power of God, Jesus, the Redeemer, on the third day, escaped from the bonds of the grave," the words "escaped" and so on should be accompanied by a prominent raising of both arms and hands, or of one of them. If the speaker declares: "Quickly and fleetingly and inexorably the years of earthly life rush by," then the movement of one arm should be quickly followed by the movement of the other and finally by an elevation and spreading of both! In the words: "Are they not the most shattering events and changes, which in the cycle of a few years followed one another in restless and unstoppable alternation?" the words: most shattering events, etc., should be followed by a somewhat rapid, downward movement of both arms and hands, the words: which in the cycle, etc., should be followed by a more circular movement!! and: in restless, etc., movement of both arms and hands.

*The doctrine of the signifying and painting of action is called the objective semiotics of it.

be accompanied by a quick change with both! If the speaker speaks: "All earthly bindings are finally separated by death", then he should speak the word: separated with such a movement of the hand, according to Schott's rule, as if a thread or a ribbon is torn!!! Just one more example: the speaker speaks: "The presumptuous proud man despises the noble deeds of others, and hardly pays attention to them." At the first words he raises one arm a little, at the following: despises, etc., he moves it quickly downward, and the last: hardly appreciates them, etc., he speaks with such a movement of the hands as is customary when a thing is thrown away! - Now think of a pastor, in the pulpit, who would gesticulate according to these instructions, and one has a real actor and comedian before one's eyes. However: much rather none at all than such gestures, which can only make the pastor ridiculous and contemptible. How calculated and affected these gestures would have to be in a beginner; they would be quite unbearable to all intelligent listeners!

§ 5.

The action must above all be natural and must not betray any trace of art; it must also be moderate and appropriate, dignified and decent.

Note 1.

As certainly as the justification of an individual style must be conceded, if only the general laws of it are complied with, so certainly must an individual action be conceded to every speaker. What is more, this alone is the only correct one, provided that it does not violate any of the conditions stated in the paragraph. For if the only source of the action is the feeling or the inner movement of the speaker, if, as Cicero has already clearly stated, every gesture is based on an inner movement of the mind, then the action, if it is pure, i.e. nothing more than the outer expression of the inner feeling, will correspond exactly to the individuality of the speaker and thus possess the quality of naturalness in the fullest measure. Of course, we do not mean here the crude, uneducated naturalness, but that which, through the necessary education, which is indispensable to every pastor, moves just as much in finer and nobler forms as it keeps away from all forms formed by art. But this may also be said: if the election were only between a natural and an artificial action, then for the sermon the former would have to be chosen without fail, because it is always

The latter lacks these qualities and is nothing but a disgusting ornamentation that contradicts the simplicity of the sermon. We must have men in the pulpit, not actors or ornamental puppets. The action must above all things be natural, that is, it must correspond to the nature, the person of the speaker. As reprehensible as it is if the pastor adopts a completely different tone in the pulpit than in ordinary life, it is equally reprehensible if he adopts a different face, a different posture of the body in the pulpit. He who is of a lively temperament can stand a lively discourse, just as a calm temperament can stand a calm action, and unnaturalness immediately arises when he who is lively by nature tries to imitate the calm tone and measured attitude of another, and still more when he who is calm by nature tries to art a liveliness, a fire of address, which is altogether foreign to his nature. In this way, the opposite of naturalness arises: affectation, for this usually arises from the desire to imitate and the vain endeavor to please, and appears where the action does not stand in harmony with the usual outward appearance of the person of the pastor, or is not appropriate to the temperament, the age, the physical condition of the speaker. Each one must give himself as he is, not want to artificially do something that is foreign to his nature. Rambach writes: "For example, it suits one to make many gestures, to be in constant motion and to strain and move the whole body in preaching. If another, who is calm by nature, sees this and wants to imitate it, his natural charm, which is connected with his calm nature, would be spoiled by it and he would get into a badly decent affectation. On the other hand, if one who is by nature of a bright, fiery, and lively nature should be required to hold his arms still in the pulpit, he would regard such a thing as the hardest law, and he would think that his spirit would be bound thereby if one wished to forbid him the gestures; nay, if he wished to force himself to do so, it would not be well for him, but his lively and free nature would give him greater comfort."

Note 2.

As in all things, in the use of figures and tropes, the emphasis, the modulation of the voice, etc., the pastor must keep moderation, so also in action. The pulpit is not a stage, and the pastor is not an actor. His action must therefore be kept within certain narrower limits, beyond which he may not go without violating the dignity befitting him. "He is not a declamator," introduces

Hüffell continues, "much less an actor. Already the outer position establishes a great difference between the actor and the pastor. The actor brings his whole body into the play, he therefore has to watch over every movement of it; he stands freely, sits, walks, embraces, hands over, takes what is offered to him, etc.; the pastor hardly brings out half of his body, and where he walks or stands it is always the same dignified posture of seriousness and devotion" (namely in the service). "The actor has the most varied roles and in them the most varied tasks; he laughs, cries, jokes, laments, falls into anger, despair, etc.; the pastor knows nothing of all this; a moderate, always the same attitude marks the keynote of his behavior, and when he cries, it is more in restraint of the tears than in furtherance of them, and all mimic expression of passions is dispensed with in any case, because no passion is to emerge in the pulpit. The actor, finally, has no other purpose than the art of representation; the more faithfully he plays his role, whatever it may be, the more skillful he is...; the pastor knows nothing of art as an end..., the art of representation serves him only as a means, is only an expression of his inner life, and his highest and only task is - to edify." (op. cit., p. 437) - Thus the action of the pastor must always move within a certain sphere: he may gesticulate with arms and hands, but this must not be done passionately and affectively; his whole body may take part in the action, but not in violent and rapid movements; these should be permitted only in the rarest cases. One must not get into a fervor that one trembles and shakes, not pale that one resembles a corpse and frightens the listeners, but also not let the redness of anger rise and show. The hands must not be clasped together above the head, nor taken over each other in the form of a cross, nor let down low over the pulpit parapet, nor may the hands be struck out of the Bible or the pulpit. Pastors who have a lively temperament and are therefore inclined to do too much of a good thing in this respect must take all the more care to moderate themselves. Therefore, never gesticulate too much; too little is much more bearable. If some pastors think that they can replace by action what the sermon lacks in inner content, they are very much mistaken; instead of gesticulating more, they should prepare themselves better. And beginners, indeed, should beware of the error, as if they must accompany every word with a corresponding movement of the head, eyes, arms, and hands!" If they often do not know where and how to take their hands, they may take them unceremoniously (not supporting themselves) on the pulpit parapet or pulpit desk.

Note 3.

Third, the gestures should be appropriate, that is, they should be such that there is harmony between the thing and the gesture that accompanies it. Just as with a faithful pastor there is always harmony between heart and mouth, because everything he says comes from the innermost conviction, so also between the heart and the movements of the body. When the heart prays, the hands fold all by themselves, the gaze is directed upward as a whole, and humility, devotion, and trust are expressed in the facial expressions. And all this is done in a natural way, as in the case of a child who trustingly raises his eyes in supplication to his physical father. To assume a position during prayer in which the arms are stretched upward convulsively, the gaze is fixed heavenward, the head is turned sharply backward, the facial expressions are distorted, and the voice trembles, is unworthy, affectirt. We once heard such a prayer leader whose prayer made such an impression on a child sitting close to the prayer leader that he began to cry, believing that the pastor praying in this way was ill! When urgent exhortations are addressed to the hearers, the arms open of their own accord, as if to embrace and hold the hearts, but even this movement must be very limited if it is not to appear unnatural. It would be ridiculous to relate, according to John 8:6, how Christ stooped down and wrote with his finger on the earth, while lifting up his head and looking at the ceiling of the church, or, at the words of the Lord, "Come unto me, all ye that labor and are heavy laden," etc., to make defensive or even threatening movements with the hands. "Omnis motus animi suum quendam a natura habet vultum" was already aptly said by Cicero; indeed, every affect has its signs by which it makes itself known, and he who leaves himself to the guidance of the affect will make all by himself the gestures which are in harmony with the thing to be represented. "But here, too," adds Rambach, "sit modus in rebus, and one does not have to articulate all things, and, for example, beat a fast on the pulpit. For if one wanted to accompany every action with appropriate gestures, one could also become ridiculous. If, for example, a pastor were to tell how David hurled a stone at Goliath's head, and wanted to make gestures as if he had a slingshot, and how Goliath then fell back, and wanted to fall back in the pulpit, this would be very bad.

Note 4.

Finally, fourthly, dignity and decency are indispensable conditions of a good action, in which the beautiful is still particularly expressed. Grotefend lets himself be said about this as follows: "Me

thinks that the decency or beauty of the action dissolves primarily in the following qualities: Naturalness or informality, dignity and symmetry. The first quality demands light and appropriate movement, not only for the thoughts presented, but for the structure of the human body, and therefore excludes everything stiff and ponderous; the second demands that the feeling of sanctity and importance of the whole business be reflected in the posture, in the mien and in every movement, and therefore forbids any kind of exaggeration and ridiculousness; The third, finally, pays attention to the proper alternation of movements, through which all parts of the body involved come into the same activity and thus into a symmetrical position; it therefore avoids everything one-sided, crooked and angular. Perhaps these qualities can be applied to the individual, in which decency must be observed and the beauty of the action sought.

First of all, decorum must be observed in the approach to the holy place and in the appearance, then in the position and posture of the body during the address, and finally in every single movement. In the exit and departure, a slow, dignified, but at the same time unconstrained gait is recommended, which is equally far from a certain stiff pride and from a certain indifference to the sacred action. Too rapid an appearance would betray indifference or alacrity or anxiety, and would certainly offend the dignity which even the congregation is accustomed to demand; too measured and stiff a gait might be interpreted as spiritual pride; and a stumbling, careless manner in the walk would border on the ridiculous. One does not even like to see, when the pastor appears in common life, that his gait has anything conspicuous about it, because propriety is felt by every man and is, as it were, demanded of the pastor; how much less would one leave it without censure or remark during the service.

Even more important is the position and posture of the body during the address, in which the speaker must be especially careful. The position must first be straight, but unconstrained, in which it becomes apparent that every part of the body is in an easy and appropriate position, no limb is unnaturally tense or held, and seems to impose some constraint on the speaker. Therefore, the completely bolt upright position, in which everything goes down in straight vertical lines, in which the arms press against the body, both feet make the same angle, the head is not inclined at all, and no free looking around is allowed, as for instance the soldier once stood in the limb, is not the right position, because it is stiff, forced and burdensome. Nevertheless, the head must not tilt to one side or lean too far forward.

The arms must be symmetrical, but at the same time unconstrained and free, and the feet must be in such a position that they seem to carry the body with ease and to favor every movement of it. In this respect, more faults are noticed than one would think, which, although they may be due to the habitual faulty position in general, can certainly be eliminated and overcome by attention and practice. Very often one finds a crooked position, in which the body leans to one side, rests negligently on one elbow, and seems to need special support, as if it could not hold itself. Or the head leans to one side and assumes a saintly position. The whole body also leans forward at times, and would fall from the pulpit if the parapet did not stop it. Such positions are even more conspicuous in front of the altar when the whole body stands free. If, for example, the feet are drawn tightly together, and there is danger that the speaker might fall to one side or the other, the knees bend forward, the head retreats, and the whole body forms half a moon, the hollow of which falls into the back, while keeping the eyes closed, the listeners always look at this strange position, and the speaker's words are not heard. The most adverse position is the one in which the body assumes the figure of a Greek inverted ~, where the knees and the abdomen lean forward, the chest retracts, and the head hangs forward as if it were too heavy. It is true that everyone has something peculiar in his position and posture; but with all these, naturalness, dignity and symmetry can always take place in a special way in everyone". (op. cit., p. 251 ff.)

§ 6.

The specific conditions of action are that the posture of the head, the expression of the face, the look of the eyes, the position of the whole body, the movement of the arms, hands and feet be such as the laws of decency require.

Note 1.

Much depends on the posture of the head, because it is as characteristic of the speaker as many other things, and contributes a great deal to the expression of the address. The lowered, forward hanging head indicates weakness, just as one indicates despondency or despondency by saying: he hangs his head; the thrown back head is an expression of pride, the inclination to the side an expression

of languor, the rigidity of the same a sign of ferocity. By the movement of the head the most different things can be expressed, like applause, admiration, displeasure, modesty, doubt. But any movement of the head must be very moderate. It is not allowed to throw the head from side to side, to nod or shake the head. "The movement of the head," Schott remarks, "toward this or that side, which expresses sometimes the general relation of the content of the address to the whole audience, sometimes the special application to certain classes of listeners, must not pass over into a constant mobility of the head, which would betray a distracted mind, or into a vain looking about for the applause which might be expressed in the expressions of the listeners." (op. cit., p. 240.)

Note 2.

The expression of the face must be one of dignity and reverence," says Rambach. "so that no insolent, frivolous nature shines forth from the face; rather, the affects which things bring with them, as the affects of admiration, of displeasure, of sadness, of joy, etc., must be readable in the face without some art and affectation." Hüffell: "In the whole face of the pastor, a high and intimate devotion must be taken, bound with certain calm; between them, a noble cheerfulness and love must shimmer; like a father among his children, like a quite faithful friend among dearly beloved friends, so affectionate, so gentle, so calm, so cheerful, so completely sure of his cause, let the preacher appear in his congregation. Such a kind messenger of love cannot be gloomy; even sorrow and suffering must have been transfigured into gentle surrender; a steward of God's mysteries who lives and works in such an exclusive way for the highest and holiest cannot bear any traces of passions and vices in his countenance; the peace of God, which he brings and should bring, must radiate from his face; even if he has not yet opened his mouth for an edifying address, edification must already be found in his look and in his countenance. Of course, this is very difficult, but on the other hand, it is very easy. It all depends on the heart that beats behind these expressions. He who does not believe what he teaches and does not do what he sets forth as his duty will soon be betrayed in his countenance. For this reason, the clergyman should first make himself before he wants to make others into something." (op. cit., p. 458.)

Note 3.

The eye is of no small importance with the action. How the most different sensations are already expressed by nature through the eye! The pensive, inquiring, loving expression of the eye

is very significant. 2 Pet. 2:14 says, "They have eyes full of adultery." Yes, the character of many a man stands written in his eye. The eye shines with joy and is gloomy in sadness, it expresses seriousness and jest, amazement and admiration, suffering and many other things. But the pastor must also be able to command his gaze; his eyes must not look how and wander where they will when he preaches. "They need not go about in the head," writes Rambach, "and wander about in all corners of the church, but modesty is the proper decorum of the eyes. Some have got into the habit that they cannot preach with their eyes open, but immediately go astray when they lift up their eyes; this, of course, does not stand well; but one must regard this as a weakness in them and bear it with patience." The following errors concerning the eyes are to be carefully avoided: a) Fixing the eyes on an object during the sermon, which makes the pastor resemble a statue, and also runs the risk of getting stuck if he is forced by some event to fix his gaze on something else. b) Completely squeezing the eyes shut during the sermon or prayer. c) Staring, staring, or wildly wandering. It is also particularly disturbing, as we have already noted, when the eyes of the pastor, while praying the Lord's Prayer aloud, wander from one place to another in the church; it gives the impression that the person praying is reciting the prayer without any devotion. d) e) Finally, not to be forgotten: furtive glances at the Concept, which are always the sign of an evil conscience. It is better to use the Concept freely and publicly.

Note 4.

With regard to the position or posture of the body, we read in Schott, op. cit., p. 239: "The body maintains itself during the address in a straight and free position, not counting the cases in which the speaker, prompted by the natural expression of particular emotional states, bends a little forward or backward, or turns to this side and that, in order to indicate the special relation of a passage of his speech to a certain class of his listeners. The oblique position in which the body almost always leans to one side, like the constant bending forward (over the parapet of the pulpit) or a perpetual swaying to and fro, is already repugnant to the decorum observed and expected in fine social circles; and a restless treading about on the floor of the pulpit, from one side to the other, sometimes forward, sometimes backward into the background, reminds one in a sacred place of the show stage." It is also against decency if the pastor leans on the pulpit with his elbows or with his arms entwined, which puts him in a partially reclining position.

The walk to the pulpit as well as to the altar must be serious and measured, neither too fast nor too slow. Walking too quickly in a kind of stormy step betrays levity and causes offense among the listeners; walking too slowly gives the impression of being forced. For the rest, compare the further elaboration by Grotefend, § 5, Annot. 4, p. 450 f.

Note 5.

Of course, the arms and hands are the most important in the action. The gestures with the arms and hands are the first to indicate the skillful, confident, or unsafe and clumsy speaker. The standard for the beauty of these movements is the so-called wavy line, i.e. the movements with the arms and hands may neither form a complete circle, nor may they be made angular and stiff, i.e. in a form similar to a triangle, but they must form wavy lines by being done in gentle transitions. If, however, the movements are to be made in this form, the upper arms must not lie tightly against the body and only the forearms must move, because this would result in sharp angles; instead, the whole arms must be used in these movements. Another rule is that the movements of the arms and hands should extend downward only to the center of the body and upward no farther than the eye. Each hand has three regions for its movements, the upper, which reaches to the eye, the middle, which reaches to the chest, and the lower, which descends to the hip. Raising the hands too high or letting them sink too low is unattractive. - Third, alternation in these movements is required. "If only one hand is always used for gesticulation," Schott writes, "while the other rests continually in some position; if both hands are continually active, without any interrupting pauses; if the action itself is always the same, moving in time, then that uniformity arises, which is, however, as tiresome for the sight as it is unsuitable for the designation of the changing objects and states of mind." (p. 245.) Fourth, it is a rule that the action must be begun with the right hand, that the left follows first, and that both hands may be set in motion only in the case of more violent affects. He who gesticulates too much with both hands or first with the left hand violates the simplest rules just as much as he who lets the action precede the address. Hüffell: "In many cases only one hand acts; but always the right, never the left. In a calm dissection of a truth, the right hand in particular is active, and quite in the position as if it were taking something forward. Where the speaker describes something desirable, both arms are raised, the inner surface of the hands

but is turned toward the speaker; where, on the other hand, the speaker is describing something reprehensible, the hands are raised in the same trend, but the inner surface of the hands is turned away from the speaker. In solemn prayers, only the right hand rises and lingers at a moderate height." (S. 460.)

As indecencies are still to be mentioned: Closing the hand or clenching the fist, spreading the fingers apart, threatening with the finger, pressing in the thumb, and so on. Such gestures are unattractive and indecent and must therefore be avoided by the pastor. These gestures also partly violate the modesty with which a pastor should always appear, so that the congregation feels and notices from his whole appearance that the preacher is aware of what a high task he has to accomplish and cannot accomplish this task by his own efforts, but only by trusting in Him who makes him capable of carrying out the office of the New Testament.

Finally, it is fully correct when Rambach points out, with regard to the declamation as action, that the faults of the voice and in the gestures "are best shown and improved if one preaches diligently under the censure of an understanding man, who can tell one more in an hour what faults one has in the voice (and whether one has anything indecent in the movements) than one can recite in many rules." To this J. Ph. Fresenius makes the following comment: "This is to be noted in general of all parts of homiletic science and wisdom; namely, that one can improve far better in it if one preaches for a time under the censorship of an understanding and experienced man than if one leaves this important work to oneself. There are many who take theology alone at the universities and never preach a sermon before a professor, so that they could learn from his censorship where they actually lack and what advantages they have to consider if they want to do something right in the homily. When such people come home, they first make a start in preaching, in which they then commonly commit many errors, which they do not know and in which they are not corrected by others, either because their listeners do not understand the right way to preach, or because they do not want to hold their errors against them for other reasons. As a result, such a pastor becomes hardened in his homiletical errors and retains them throughout his life, which not only makes his presentation very unpleasant, but also often prevents much of the edification. However, he could have prevented all these harmful effects with the easiest effort if he had held a practical college in preaching at universities and had practiced diligently under the censure of a learned man."

Chapter XI.

Of the personality of the pastor.

§ 1.

The most distinguished qualities that a pastor must possess in order to meet the demands made on him with regard to sermons are efficiency and faithfulness.

Note 1.

Men often make very different demands on a pastor than God does. They either demand nothing more than a good mouth, a strong voice, kindness in dealing, and the like; or they demand too much: a man who is perfect in all respects. The latter could have put Luther in the most lively displeasure. It is reported that a city demanded a pastor from Luther who possessed the following qualities: 1. a respectable person; 2. eloquence; 3. proficiency in Greek and Hebrew; 4. training in dispute; 5. he should be mannerly and gentle; and 6. he should be able to get along well with the papists in the city. Luther did not have such a pastor, but, as is further reported, he had a preacher of respectable stature painted on a piece of paper, sent it to the petitioners and wrote: He saw that the lords wanted to have a preacher painted, so he sent them one, whom they would like to use in good health. In a letter to a pastor, however, Luther expressed himself thus:

"Gratiam et pacem in Domino!

My dear Lord Magister and Pastor!

Tell the nobles and who they are that you cannot paint parish priests as they would like. If they want to have vain St. Augustine's and St. Ambrose's on their mendicant services, let them create them themselves. If a priest is sufficient and faithful to his Lord Christ, an inexpensive nobleman should also be satisfied, who is something noticeably inferior to Christ. They want to have everything exquisite and not be exquisite themselves, etc. Let this letter come before princes and lords; I care nothing for it."

Note 2.

The Lord demands two qualities from his servant: efficiency and faithfulness. Concerning the efficiency it says 2 Timothy. 3, 17: "That a man of God be perfect, fitted unto every good work (*προς παν εργον αγαμόν ιζηρητισμένος*). If this being skillful or equipped for any good work is already required of every man of God, i.e. of every Christian, how much more must a pastor possess the skillfulness for the work specifically transferred to him. 2 Corinth. 3, 5 Paul says of himself and his co-workers: "Not that We are able (*ρὺχ ἀπὶ ἰχανοί ᾑσμεν ἀφ' ἑαυτῶν*) to think anything of ourselves but of ourselves, but that we are able is of God, who also hath made us able. to conduct the ministry of the new testament' (*ἀλλ' ἡ ἰχανότης ἡμῶν ἐκ τοῦ Θεοῦ, δὲ καὶ ἰχάνωσεν ἡμᾶς ἀτάχόνους χαύνης ἀσά^ήχης*). This skill or proficiency consists in the fact that a pastor possesses all those natural and supernatural spiritual gifts of which he needs to conduct the ministry of the New Testament. Pastor Calixt makes to the words: "Not that we are capable of thinking anything of ourselves," the apt remark: "much less of effecting anything that would contribute to the acquisition of faith and salvation, either for ourselves or for others." (But the apostle is primarily looking at his ministry, and seems to be answering what was asked above in Cap. 2, 16: 'And who is competent for this?') (Expositio Litteralis, p. 132.)

Now this efficiency is either natural or supernatural, depending on the powers by which it is attained. We call the natural ability the ability that is attained through the use of the natural powers. To this belong certain gifts of mind and body, scientific knowledge, and a sufficient gift of teaching. "There must be," says Rambach, "a natural ability to learn something. This must be learned to grasp useful truths and sciences. But one must be able to communicate and teach the learned truth to others in a skillful way." The other most important quality of a pastor, faithfulness, is demanded by the apostle in the words 1 Corinth. 4, 2: "Now look no more to stewards than that they be found faithful (*ἵνα πιστός τις ἐνρεῖτ*). The apostle here, especially since he calls himself and his fellow apostles stewards over God's mysteries, v. 1, has in mind the faithfulness which consists in the faithful preservation and administration of the mysteries entrusted to them, namely, not to change anything concerning the Word of God and the sacraments, nor to stain the divine truth with their little feet, but to deliver the same pure and loud, as it was entrusted to them, to the hearers. Furthermore, Paul wrote in his 2nd ep. to

Tim. 2, 2: "What you have heard from me through many witnesses, command faithful men, (*ταυτα παρά^ου πιστοῖς ἀν&ρώποις*) who are able to teach others also." J. Lange in his smaller Bible work makes the following remarks on this passage: "That command (overflowing as a theure supplement) faithful men (such believers, who by virtue of their faith are also made faithful, to carry out their office faithfully, c. 4, 5, and to deliver righteous, blameless workers o. 2, 15) who (for the reason not of mere literal knowledge, but of anointing from God spiritually) are able (as to want to teach according to faithfulness, so also to be able to teach according to ability what one should, Luc. 12, 42) also to teach others (publicly and especially, with proper division of the doctrine)." Efficiency enables one to administer the office properly, faithfulness enables one to want to administer it and to administer it properly. Both must therefore not be separated from each other, but must be bound to each other.

§ 2.

The spiritual gifts required for natural ability are: a good mind, sharp judgment, and a good memory.

Notes

Luther says: "A good pastor should have these qualities and virtues: First, he should be able to teach doctrines accurately and properly. Second, he should have a fine head. Third, he should be eloquent. Fourth, he should have a good voice. Fifth, a good memory. Sixth, he shall know how to stop. To the seventh, he shall be sure of his thing and diligent. Eighth, he shall stake life and limb, property and honor on it. To the ninth, he shall let himself be vexed and celebrated" (mocked) by everyone. B. 59, p. 194 - If the pastor lacks the gift to understand and comprehend a matter properly, to form proper and clear concepts about it, his sermons will be unclear and incomprehensible to the listeners, he will not be able to give them a clear understanding of the doctrines of salvation. The situation is similar if he lacks a sharp judgment by which he is to evaluate conceived ideas, distinguish the true from the false, the certain from the probable, and consider the reasons and motives of a matter. Both: understanding and judgment, are highly necessary for meditation. "Memory," writes Rambach, "is a power to preserve the thoughts that have been conceived and judged, and to recite them at the right time with skillful dexterity, without fretful hesitation and stammering."

A distinction is made between a sensual memory, by means of which word for word can be memorized and recited, and a conceptual or mental memory, which can only retain things together with their order and context.

These three: understanding, judgment and memory, no one can give to himself; they are gifts of God. However, certain rules of prudence must be observed with regard to them. One can improve their defects. The mind can be improved by practicing to form a clear concept of everything one hears and reads, and to dispose of it and put it in the right order. One's judgment can be sharpened by exercises in disposition, attentive following of the criticism of sermons, etc. The memory can be sharpened by memorizing passages of value in terms of content and language from the works of the model writers, classics, but especially the passages as well as entire books of the Holy Scriptures, or individual chapters, psalms, etc., and by studying them. Cf. Cap. X, § 2, p. 421 ff. Even with mediocre gifts, significant things can be accomplished, a congregation, the kingdom of God can be built. Yes, pastors with mediocre and small gifts often accomplish far more than brilliantly gifted ones, if they do not lack diligence and faithfulness. God allows the sincere to succeed. Not infrequently the most honored talents go to waste. And the church is such a house, for the construction of which God uses not only honored architects, but also simple craftsmen, who, though not artful, nevertheless deliver necessary and efficient work. Whoever lacks the simplest gifts should not become a pastor, but serve God in another calling.

§ 3.

Furthermore, certain and thorough scientific knowledge is necessary. First of all, preparatory knowledge, such as knowledge of languages and sound philosophy; but above all, a thorough knowledge of pure and false doctrines.

Note 1.

The pastor must not be ignorant. The office of which he is the bearer is a teaching office, and the direction of this office, of the individual functions of it, requires certain knowledge, especially that which he needs to understand the Holy Scriptures correctly and to present them to others. A pastor does not need to be a polyhistor who is versed in all areas of human knowledge, but he must possess the knowledge that is indispensable for his office. Luther says: "A pastor or preacher should study and practice among all kinds of books, so God will also give him understanding; but

He leaves belly monkeys alone". (XXI. 755.) And Augustine: "Whoever would say that men do not have to worry about what they want to teach, since the Holy Spirit makes the doctrines Himself, could say that we do not thirst to pray, because Christ says: Your heavenly Father knows what you need before you ask for it. Not absolutely necessary, but very useful and desirable is the knowledge of the basic languages of the Holy Scriptures, the Hebrew for the understanding of the Old Testament and the Greek for the understanding of the New Testament. In these two languages God has given His Word, and to understand them at least so far as to determine the meaning of a passage from them is a requirement rightly placed upon a theologian. Therefore Luther writes: "Let us be told that we will not receive the gospel well without the languages. The languages are the sheaths in which this knife of the Spirit is stuck. They are the shrine in which this jewel is carried. They are the vessel in which this drink is put. They are the kernel, in which this food lies. And as the Gospel itself shows, they are the baskets in which these loaves and fishes and crumbs are kept. Yes, if we are to abandon the languages (since God is for us), we will not only lose the gospel, but we will also end up not being able to speak or write Latin or German properly. ...

Therefore, it is much different for a bad pastor of the faith and for an interpreter of the Scriptures, or, as St. Paul calls it, a prophet. A bad pastor has so many clear passages and texts through interpretation that he can understand Christ, teach and live holy and preach to others. But to expose the Scriptures and to act for himself, and to contend against the erroneous introducers of the Scriptures, he is too inferior: this cannot be done without languages." (B. 22, P. 183. 185.)

Knowledge of the Latin language is absolutely desirable, because the most outstanding works of our most famous theologians, in which almost immeasurable treasures are laid down, are written in this language, and a pastor who does not know Latin has no access to these treasures. As far as the knowledge of sound philosophy is concerned, this too is not absolutely necessary for a pastor, but because it can render him excellent services, it is very useful. Of course, the pastor has to be all the more careful of the influence of philosophy, against which Paul warns Col. 2, 5. Unfortunately, all "scientific" pastors pay homage to this philosophy today. It has transformed their theology into an after-theology, has mixed divine truth with hay, straw and stubble: in short, it has perverted the doctrine from top to bottom.

Note 2.

It is absolutely necessary for every pastor to know the pure doctrine of the divine word and the false doctrines that contradict it. This is what the apostle demands when he writes 1 Tim. 3, 2: "But a bishop should be... doctrinal" (διδασκαλικός), cf. 2, 24; Ap. G. 18, 24. 25. A bishop should be "doctrinal", i.e. able to teach. But he possesses this ability only if, like Apollo, he is 'mighty in the Scriptures'. Then alone he can teach the simple, "prove by the Scriptures that Jesus is the Christ" and constantly overcome the false teachers. Ap. G. 18, 28.

In the preface to "Joh. Jac. Rambach's salutary doctrines of Jesus Christ, Adam Struensee says: "In order to achieve this end, a sufficient knowledge of those truths of which one wants to teach others is necessary. A teacher must not only know as much as a common Christian needs for his salvation, but, since he is required to rebuke the gainsayers, 2 Tim. 2, 25, to rebuke the erring, Ez. 34, 4, and if it should be required, to seal the truth with His blood, 2 Tim. 1, 8; 2, 3. 9, to lead the awakened souls further and further, to clearly show them the narrow way, and to faithfully warn against all deviations to the right and to the left, Eph. 4, 11. 12. 13, there must be a greater measure of salvific knowledge in him than in others who are to be taught by him and led to salvation by him, 1. Tim. 5, 6. This knowledge is not gained through mere study and meditation, but primarily through the experience and sealing of the Holy Spirit, 1. Joh. 2, 20. However, human knowledge must not be despised. He who is concerned to present God's Word unadulterated and to reach the actual meaning of the Holy Spirit at all times will not only make every effort in youth to acquire the aids that serve this purpose, but will also make proper use of them in his ministry and study God's Word with much diligence, so that he may remain constant in the example of the salvific words, 2 Tim. 1:13, and teach divine truths in all purity. The saved Luther declares: "I know for certain that whoever should preach and expound the Scriptures and has no help from the Latin, Greek and Hebrew languages, and should do it only from his mother tongue, will make many a beautiful mistake; for I have experienced how languages help beyond measure to the clear understanding of divine Scripture. (Porta Past. Luth. p. 34.) What the saved man thinks of the languages here, can also be said of the other studiis propaedeuticis, that the same must be with a teacher who wants to preach loudly and simply."

§ 4.

Furthermore, a certain teaching ability is necessary, by which the pastor is enabled to present the heavenly truths to his listeners in a natural order, clearly, in a pleasant and lively manner.

Annotation.

No one can be a pastor without possessing this faculty (*facultas docendi*) at least to a certain degree. He may otherwise be a perfect polyhistor, skilful in languages, versed in philosophy, theologically equipped in all directions, but it is as it were a dead capital for him if he cannot communicate this knowledge to his listeners, cannot use it profitably with them. The apostle demands this teaching gift from a bishop when he writes: "But let a bishop be ... teachable" (1 Tim. 3, 2) and: "A servant of the Lord should not be quarrelsome, but kind to everyone, teachable" (διδαχτιχός = able to teach, to give instruction, cf. Matth. 28, 15, 20), i.e.: he should possess the gift of a thorough, clear, orderly and edifying lecture. That this "doctrinal" is meant with respect to the Christian subject matter is self-evident, but it does not merely mean, as it is often one-sidedly enough understood, to be well grounded in doctrine, but to be able to teach it, to communicate it to others. Hence Luther: "This is required of a teacher, that he be able to rebuke and to convince, Tit. 1, 9." (V, 2446.) This teaching gift consists in the skill, or ability, to present the divine truths in their fullest order and natural context, to develop them clearly and comprehensibly to the hearers, and to do so in a pleasant and lively manner, so that the interest of the hearers is kept alive. He who can do this from inner conviction and with divine joy is 'teachable' in the sense of the apostle. Chr. Chemnitz writes:

"It is necessary that the pastor is equipped with the gift and ability to teach, 1 Tim. 3, 2 and 3; 2 Tim. 2, 15. This includes 1. understanding of divine things, that he has the mystery of faith in a pure conscience, 1 Tim. 3, 9; and 2. Exposure, that what is rightly understood is skillfully explained and he holds to the example of the salvific words, 2 Tim. 1, 13. The Savior binds both, Luc. 12, 15, when he promises his disciples mouth and wisdom; for 'wisdom' denotes the former, 'mouth' the latter."

§ 5.

The pastor can hardly do without certain gifts of the body. Among these are the most necessary: the health of the body, especially of the lungs; not less a clear and distinct voice, which can be understood by all.

Annotation.

The official duties of a pastor are so varied and difficult that he must soon collapse under the burden if he wants to perform them faithfully and a healthy body does not provide him with the strength. As a pastor he has to speak a lot and for this he needs healthy lungs, which, as Rambach likes to express it, "are most necessary ad aerem hauriendum ac reddendum". A clear, distinct voice is also necessary, through which he can make himself understood to his listeners in the church. For he first speaks in order to be understood by his listeners. If this does not happen, his sermon is in vain, it does not achieve its purpose and the listeners leave the church dissatisfied. A melodious voice is also very desirable; it should at least not be absolutely unpleasant, croaking, bellowing, since this touches the ears of the listeners unpleasantly.

Finally, the pastor should be respectable in his whole appearance and behavior, not vain, not worldly, but also not rustic, crude and indecent, because this is quite unbecoming for a servant of God. For among the qualities that Paul demands of a bishop 1 Timothy 3:2. 3, 2, is also that he be "sedentary," *χόσμιος*, i.e., behave decently, honorably. Bengel makes the apt remark, "Οὐδὲν σώϊπρων ἐστὶν intus, id *χόσμιος* est extra." *σώϊπρων* is he who is prudent, always holds himself in rein, is inwardly calm, and the outward expression of this calmness is the *χόσμιος*, the well-behaved, respectable attitude.

About the conduct of the pastor we read the following words of Hüffell that are worth taking to heart:

"It is obvious that, apart from family ties, there cannot easily be a more intimate one than that of a clergyman with a congregation; and indeed, with long, undisturbed coexistence and the necessary harmony, a relationship is formed here that is exceedingly splendid and beneficial and gratifying for both parties. However, it is equally certain that a certain tactfulness is required on the part of the clergy in dealing with the parishioners, and it seems to us that this is often lacking. Pride and noble reserve do not clothe the clergyman, rather nothing is more detrimental to his entire sphere of activity and more contradictory to his calling; but neither can too great confidentiality and an exaggerated

This is not only because it deprives the clergy of the necessary reverence, but also because it conflicts with the laws of a refined life, which, after all, the clergy is supposed to form and maintain. It is very easy, however, to cross the extremely delicate boundary lines between the two extremes, between pride and restraint and real commonality. The clergyman who loves his congregation will treat every member of it who comes to him in a brotherly and kindly manner, cordially and openly; he will let him sit down and give him an opportunity to express himself confidentially. He will never allow any infractions; he will never lose sight of the mutual relationship. One can remain open, affectionate, brotherly, fatherly, and yet serious and dignified, and it is strange that it is precisely this delicate mixture of love and dignity, of gentleness and severity, of sociability and seriousness, of confidingness and reserve, that people want, and do not like it when the clergyman makes himself too mean, just as, in general, a decisive character is really taken in this mixture, which unites love and seriousness equally in itself. Many clergymen cannot and will not understand this and thereby harm themselves and their office very much. They believe that they can win the love of their people through mean confidences and become contemptible, at least so commonplace that it is not much different from being contemptible; they live with their peasants on such a free, unconstrained footing that in the end they have to put up with a lot without being able to change it; they walk around in the houses of their congregations without any decorum and in the end become truly annoying. A certain distance and seclusion of the clergyman is absolutely necessary for him to secure his respect, because with him only the spiritual and nothing else can decide at any time, and because through too much making common even the better man becomes something ordinary and commonplace. The reasons why we really hold a man in high esteem are always higher and moral ones; but if we become too well acquainted and familiar with the man most worthy of respect, we not only discover manifold weaknesses, by which our esteem is diminished, but that idealism with which we like to embellish objects of our esteem is lost, and we begin to judge the merits of the admired man more coldly." This and Calling, p. 125 ff.)

This is natural ability, which consists partly of natural gifts and partly of abilities acquired through diligence. But because this ability is used by the natural man only in his own interest, even for sinful purposes, it must be purified by the Holy Spirit, sanctified and put into the service of God and neighbor: supernatural ability must be added.

§ 6.

Supernatural efficiency consists in the sanctified disposition of the soul, which, after sincere recognition of one's own inadequacy, is effected by divine grace through enlightenment and sanctification.

Annotation.

This is the efficiency (*ἰκανότης*) of which Paul writes 2 Corinth. 3, 5 writes: "That we are able is of God" (*ἡ ἰκανότης ἡμῶν ἐξ τοῦ Θεοῦ*), Luther remarks on these words: "That we create something good among you and write it in your hearts by our sermon, this is God's own work, who gives us such things to speak in our hearts and mouths, and by the Holy Spirit also presses them further into your hearts." This efficiency is supernatural, because it is worked by the Holy Spirit alone. But the Holy Spirit works it in such a way that he first brings the man to the realization of his own inadequacy, so that he, in view of the office, the purpose, the difficulties and the responsibility of it, exclaims to himself with the apostle, "Who is able to do this?" 2 Corinthians 2:16; then equips him with light and power to know divine truths, to believe them from the heart, and to teach them to others in the right way.

§ 7.

This ability requires divine light and divine wisdom, especially in the intellect, in order to be able to carry out the extremely necessary spiritual examination correctly; in the will, denial of self-love and sincere love for God and one's neighbor. These gifts of understanding and will must then be bound up with a living experience of spiritual things.

Annotation.

This supernatural efficiency cannot exist without the illumination of the mind. Only then, when the Holy Spirit has enlightened the naturally darkened mind with his divine light, is the pastor able to recognize the divine truths that form the content of his sermon, to grasp them in their order and in their context with divine certainty, and to evaluate all spiritual things spiritually. From this enlightenment alone arises the true, certain, living and wholesome knowledge of divine things, which therefore no unregenerate pastor can attain and possess. From it then flows the heavenly wisdom, which a pastor must have.

The first is to distinguish the true from the false, the good from the evil, to divide the word rightly, to distinguish nature from grace, law from gospel, to offer each one his food in the application of the divine word, to recognize and answer the thoughts of the heart and to meet the objections.

The pastor needs this light and wisdom for spiritual examination, Rom. 12, 2; 1 Cor. 11, 25; 2 Cor. 8, 8; 13, 5; Gal. 6, 4, that ability to recognize and evaluate oneself, to examine one's inclinations, one's actions, one's whole condition according to the Word of God, as well as to examine others, to investigate their condition, whether nature or grace rules in them. This ability to examine is absolutely necessary, because only through it can the pastor recognize whether, for example, a man's sadness comes from natural causes, from fear of hell, or is truly divine sadness. 2 Cor. 7, 8-10.

With this supernatural efficiency, holy tendencies and aspirations are also given in the will, especially the two that can be called the cardinal virtues, namely 1. self-denial, by which selfishness is kept in check and crucified, so that one no longer seeks one's own benefit, nor one's own honor, glory and applause, but only God's honor and the salvation of one's neighbor. Phil. 2, 4. 2. Sincere love for God and neighbor, the summa of the whole law. This produces in the pastor that great zeal without which preaching is either a lukewarm, sleepy, or an affectirt, disgusting business and remains without fruit. This is mainly the supernatural efficiency. Ch. Scriver writes aptly about this in his Seelenschatz: "Do not think, you pastors and servants of the church, that you want to preserve, govern, build up the church and destroy the devil's kingdom with your experience, skill, eloquence, wisdom. Oh no! God, Jesus, his spirit and grace must be everything and do everything. You must be nothing and become more and more nothing, according to the passage of John the Baptist: Jesus must increase, but I must decrease. All sermons that are not written and preached in this heavenly light are clouds without water. All human wisdom and eloquence in the pulpit, without Jesus' spirit and light, is like a painted table, adorned with bread and fruit, for a hungry soul, and like a spring for a thirsty soul. - Christ Jesus must enlighten us, fill our hearts with heavenly wisdom and power, with edifying, good thoughts, guide the pen, rule the tongue, speak and work through us. It is a wretched pastor who takes to himself the doctrines of the church of God, which he has acquired by his own blood, before he takes himself to the crucified Lord Jesus' feet, gives him his

He has sacrificed his heart, his tongue, his mind, and all the powers of his body and soul, and has given them to his holy service. It is an unfit pastor who wants to teach the congregation with benefit and fruit before he has filled his heart with the Lord Jesus and from fine wounds, from his word and grace. How can he shine to others who has not lit his torch by the fire?"

Concerning experience we read in S. Müller: "These are the most powerful pastors who preach from the most vivid experience. Experience is the best doctrine. How can one praise the fruit which he himself has not tasted? How can one speak of the hidden manna who has no taste of it in his heart?" (Ev. Herzenssp., p. 291.) Cf. Luther's words about the challenge in Walther's Pastorate, p. 8 f.

§ 8.

This supernatural ability can only be obtained through the anointing of the Holy Spirit. Because unregenerate men lack this anointing, they cannot be considered fit to administer the holy Ministry properly and fruitfully.

Annotation.

In the Old Testament, the high priests (Ex 28:41; Ex 6:22), the priests (Ex 28:41; 40:15) and the kings (1 Sam 9:16; Pastor 89:21) were anointed with the holy oil. This was a symbolic act, through which the bestowal of the gifts necessary for their office was symbolized. The anointing (~ ~ ~ ~ ~) of the Holy Spirit is nothing else than the communication of the gifts of the Holy Spirit, which are necessary for the Christian walk in general (1. Joh. 2, 27), so for the holy Ministry in the church in particular. "Oiling or anointing," Luther remarks on Ps. 23, "means the grace of the Holy Spirit. Anointing, however, does not mean to coat alone, but to shower superfluously with joy, so that the heart becomes completely and utterly joyful and glad." (38. p. 346.) But this anointing is not given to an unregenerate man, since he, 1. stands in enmity against God, Rom. 8, 7. Therefore he can neither understand God's Word, 1. Cor. 2, 13. 14, nor preach rightly, because God reveals His secrets only to those who fear Him, Ps. 25, 14. 2. in his condition he cannot receive the Holy Spirit, Joh. 14, 17, therefore also not the gifts of the Spirit. His natural gifts, as great and brilliant as they may be, are not sanctified and therefore only means to indulge his ambition and avarice. (3) He may, after all, have come to the literal, natural understanding of the

The only thing that is impossible for him is the spiritual understanding of the divine word and the divine truths given in it and the spiritual understanding of the order of salvation. One only has to look at Nicodemus. 4 He is not convinced of the truth himself and therefore cannot convince others. 5 Because he is not a child of God, he cannot pray effectively. All his speaking and preaching must be in vain unless he invokes the Lord's blessing on it. 6. He continually misuses the name of God, which he mouths without faith and reverence, Ps. 50:15, 16. Therefore, how can the Lord God bless his sermon, since he will not let the misuse of his name go unpunished? Deuteronomy 20:7, 7. He lacks the wisdom to rightly divide and apply the Word of God, and will therefore do more harm than good. Sirach rightly says: "An ungodly man cannot teach anything rightly, for it does not come from God. For to right doctrines belongs wisdom, and God gives grace to it." Sirach 15, 9. 10. 8. If his sermon does not remain completely fruitless here and there, it is because God's Word of God is in itself a living power and by special grace. As far as the unbelieving pastor is concerned, he hinders this power of the word and of grace, partly because the listeners notice that he himself does not believe what he preaches, partly because he destroys the effects of the word with his life. (9) An unregenerate pastor is a wretched man, for when he preaches judgment and condemnation to the ungodly, he pronounces judgment on himself. John Gerhard writes: "Although the effectiveness of the Word and the sacraments does not depend on the worthiness or unworthiness of the ministers, it is clear from the matter itself that the course of heavenly doctrine and the fruitfulness of the Word are not slightly hindered by the ungodliness of the ministers. Doctrinal prestige is lost if the voice is not supported by action. Those who teach rightly and live ungodly tear down by bad manners what they build by pure doctrine; with their voice they build heaven, but with their life they build hell; they consecrate the tongue to God, the soul to the devil; They are like the pillars of the way, which show others the way, which they themselves do not tread; they are like the carpenters, who gave Noah a helping hand in the building of the ark, for, in building the ark for others, in which they were saved from the flood, they themselves perished in the flood." There is no ministerial grace without the grace of justification.

The best preliminary study of the Ministry is the pastor's self-conversion. A Catholic homilectician, Juan de Avila, the "Apostle of Andalusia," aptly says: "He who has the greatest love for Jesus in his heart will make the most fruitful addresses." And similarly expresses a highly pardoned Lutheran pastor, Chr. Sam.

Ulbers: "This is the main characteristic of all spiritual speeches, that one preaches nothing but Jesus, the most beautiful among the children of men; whoever wants to make disciples of Jesus through his speeches, must know how to preach Jesus himself properly beforehand. They must preach Jesus completely, as he is written, and then they preach beautifully. And it is most beautiful of all when a spiritual speaker speaks what he speaks publicly from his own experience." - A pastor who has for himself only the glory of human oratory may entice for a time, but he cannot build permanently, for he does not satisfy the deeper needs of the heart. What grips the heart the most, what fills the church the best, is the conviction that the pastor is serious about saving souls. He is serious about saving souls, that what he addresses is spoken from the heart, as it is from the Bible. Baxter says: "I feel compelled to declare that the main problem of the church stems from the fact that so many become pastors before they are Christians."

§ 9.

Just as the natural and supernatural abilities must be inseparably bound to each other, so also each of them has its degrees and can be perfected by suitable means.

Annotation.

Supernatural ability must not be separated from natural ability, but must be and remain bound to it, and vice versa. It is not enough for a preacher to be a truly faithful Christian; he must also possess certain natural gifts necessary for the ministry and have acquired the necessary knowledge through diligent study. Someone can be a very good Christian, but still be a very bad pastor. The fact that he is a good Christian and as such possesses spiritual experience does not make him capable of being a pastor; other things are necessary for this. He who lacks all natural talent and worldly education, if he nevertheless appears as a preacher, exposes the Word of God as well as the ministry to the ridicule of unbelievers. But why the supernatural must be bound to the natural is clear enough from what has been said in the preceding paragraph. It may be noted here that those who despise the supernatural do not usually shine in the natural either, since they neglect those studies which are indispensable for the preservation and perfection of it, "therefore they afterwards," says Rambach, "seek to make up for the deficiency by homiletical arts and take to postilliarities, since they pluck the eleventh out of ten sermons with great difficulty, and bring it out of a homiletical art chamber with

The author is not interested in the content of the book, but in the way it is written. It is better, of course, if there is a lack of natural than spiritual efficiency in something."

Now every ability has its degrees or grades. As for the natural, the one has a sharper mind than the other; the one has a better memory or sharper judgment than the other. The one is distinguished by scientific knowledge, the other by talent as an orator or teacher. Also, not all pastors possess supernatural ability to the same degree. For while one possesses a more thorough knowledge of the truths of salvation, the other enjoys greater wisdom; and while the former has advanced in self-denial, the latter is filled with greater zeal for the Lord's kingdom, or possesses a richer experience in the miraculous ways of God.

For this reason, both can be perfected. The natural one through diligent study, especially of the Scriptures. Scripture. A pastor should not neglect other useful studies, but the study of the Scriptures must be and remain his main work. However, the study of the Scriptures must be and remain his main work. The best pastor will always be the one who has penetrated most deeply into the Word of God, who has made himself most familiar with it. Least of all should a pastor occupy himself with all kinds of allotria, which are completely apart from his ministry. He who does so is unfaithful in his office.

The means by which supernatural ability can be perfected are: Meditatio, oratio et tentatio, by which a pastor grows in the knowledge and experience of divine truths. Col. 1, 10, 11; 2. Petr. 3, 18; Eph. 4, 15. Cf. Walthers, Pastoral, § 2, p. 6-10.

§ 10.

In addition to efficiency, fidelity is also necessary, which is also divided into natural and supernatural, or human and divine.

Annotation.

Concerning this faithfulness Luther writes to 1 Corinth. 4, 2: "This is where all power lies; this is where God inquires, this is what angels, men and all creatures seek and demand, not whether someone is called a steward or is considered one or not. Here no one asks whether someone has a small or large bishopric, not even whether he is pious or not pious in his person, but rather whether he faithfully carries out his ministry and does so as a steward of God's goods. Paul gives us great power to judge all our bishops and popes,

Cardinals, doctrines and life. Such faithfulness is also demanded by Christ in Matth. 24, 45: "Who do you think is a faithful and wise servant, whom his lord has set over his household, to give them food in due season" ... Whoever then has ears to hear, let him hear what St. Paul says: They ask among the householders who is faithful: but he is faithful who acts in the secret of God. Therefore let it be decided that pope, bishops, monks, nuns, high schools and all those who build on something else with them, act something else than Christ, the gospel and purifying faith, they may have the name that they are Christ's servants and stewards, but in reality they are the devil's servants and stewards and act the devil's, their Lord's *mysteria* or secret. Therefore Christ adds, "The servant of the house must not only be faithful, but also prudent, that he may have distinction between God's secret and the devil's secret, that he may guard and keep himself and those who are under his command." (E. A., B. 7, p. 87 ff.) Cf. § 6, Annot. 2.

§ 11.

Natural fidelity is either personal or official. The former consists in an honorable and moral life, the latter in the conscientious public and private direction of the office.

Annotation.

If the heathen demanded of a public speaker that he be *vir bonus*, that is, a good and honorable man, Christians must demand this even more of a pastor, a holy speaker. If a pastor does not even guard against gross vices, if he reveals a more than worldly disposition by his conduct, indulges in unseemly jokes, indecent speeches, gambles, drinks, etc., and violates the warning of the apostle Eph. 5:3, 4, how can he expect to be taken for a messenger of God by Christians and unbelievers! "The two matters," Luther writes, "every pastor should prove: first, an innocent life, so that he may defy and no one may have cause to blaspheme the doctrine; second, an unblameable life, so that he may not deceive anyone who follows him; and thus stand right on both sides. With the good life against the enemies, who look much more to life than to doctrine, and for the sake of life despise doctrine; with the doctrine with friends, who look much more to doctrine than to life, and for the sake of doctrine also endure life" (XI, p. 776). Cf. Walther, *Pastorale*, § 48, p. 381 ff.

Fidelity to the office is either public or private. The pastor proves this when he performs all his public official duties with diligence and care, does not skip a sermon or catechesis without urgent need, faithfully instructs his listeners in all that is necessary for salvation, punishes vices without regard to person, and exhorts them with holy earnestness to godliness in their conduct. Of course, this faithfulness will not take place without personal faithfulness. For he who is unfaithful in his life will also be unfaithful in his office, and will either entirely conceal or only superficially touch upon that which can cause him remorse. "Everything good," says Prosper, "that he (the pastor) does not do himself, he will not command others to do, and everything that he does himself, he will not forbid others to do, because he either loses or diminishes the necessary authority to doctrines by doing the opposite himself. (Quenstedt, *Ethica pastoralis*, p. 95.) - The private fidelity consists in the fact that he prepares himself for sermons, addresses, catechesis with diligence, thus does not preach or catechesis unprepared, unless the preparation would have been absolutely impossible for him, prays diligently for himself and those entrusted to him, and finally does not miss the visits to the sick and to the home.

§ 12.

The supernatural, spiritual fidelity consists in the conscientious use of spiritual efficiency and divine grace for the fulfillment of duties towards God, oneself and one's neighbor. It can also be considered as a personal and official one and should experience a daily growth.

Note 1.

What the apostle Eph. 4, 7 writes: "But to each one of us grace is given according to the measure of Christ's grace" and 1 Corinth. 12, 7: "In each one the gifts of the Spirit are manifested for the common good", applies to the pastor in a heightened measure. The gifts given to him are the pounds entrusted to him by God, which he is to use in a way pleasing to God, that is, for the edification of the church in love. The pastor should first of all prove this faithfulness to God his Lord, in whose service he stands, by devoting himself entirely to this service, saying with Augustine: "To you, O my God, serve all that I have learned useful in my youth; to you serve what I speak or write or . read" (Conf., L. I, c. 15). But also against himself he should use this efficiency and grace with all fidelity. The pastor should pursue sanctification, living ever more perfectly what he

teaches doctrines and thus presents himself as an example to his listeners, whom they follow. In all his conduct he should be a living proof of the power of the Word of God, not only leading an outwardly thoroughly moral but also a spiritual life, avoiding not only evil but also the appearance of evil, in order to be edifying to everyone. Towards others, especially those under his care, the pastor should prove this faithfulness by being a faithful guide to eternal life, teaching them rightly and faithfully pointing out to them the obstacles and difficulties as well as the blessings of Christianity. With regard to the ministry, the faithfulness of the pastor should be demonstrated by the fact that he, as a good shepherd, has true love for his flock, seeks the salvation of their souls with restraint and disregard for all his own interests, and is ready to serve them day and night; that he, as the God-appointed watchman, also keeps a constant vigil, diligently watches out for the dangers threatening through false doctrines and an annoying life, and strives to avert them; that he, like once Samuel (1. Sam. 7, 6; Jer. 15, 1) he continually presents his congregation to God in prayer, implores His blessing upon them, and carries them through this life praying as it were; that he is finally willing to suffer what is prepared for him for the sake of the gospel, whether by the open enemies of Christ or by the hypocrites in the midst of the congregation. Luther remarks on Matth. 5, 14: "So now he will say: If you want to be my pastors, you must truly be prepared to stand freely in the public square, and to stand before the world as on a high mountain, so that you may be confidently looked upon and heard in public, neither concealing anything nor putting under the pew what you should preach, keeping silent nor speaking to anyone for love; But as ye are the light, shine also freely in the open, without respect of honor or dishonor, rich or poor, hate or favor, death or life; knowing that ye serve me, who have set you for a light. These would be righteous people who do not bow down to the right or to the left, as Psalm 45 says of the Ministry: "The scepter of your kingdom is a grade scepter. Thou lovest righteousness, and hatest wickedness, etc. This is the virtue and price of the gospel and its pastors. For otherwise all other teachers have no danger; they all preach what people like to hear and is in accordance with reason; they must not fear that they will be persecuted. But this doctrine is everywhere put to the test, because it wants to appear and let the world's light and doctrine be nothing: so it tries all kinds of things to dim such light and drive us into a corner, or to throw us under a bushel, so that we leave our doctrine as they would like. But we will not be driven by our position, but will remain a city on the mountain, and the light on the lampstand in the house. For he that hath made us light will keep us even so." (E. A., B. 43, p. 79 f.)

Note 2.

As the preacher as a Christian is to grow daily in all the Christian virtues, so also as a pastor he is to increase in efficiency and faithfulness. 1 Timoth. 4, 15 Paul commands his disciple Timothy, "Wait for these things, that thy increase may be manifest in all things." What Timothy should wait for, what he should deal with, Paul said in the preceding, namely to be an example to the believers, to keep up reading, exhorting, doctrines etc.. In this he should be found constant in his actual calling and work, so that he may increase in all these things, thus becoming more and more skillful and faithful in the direction of his ministry. This exhortation applies to every bearer of the holy Ministry. As a means to this growth, Rambach recommends, among other things: Frequent self-examination, because one's future account will be easier if one keeps daily account with oneself, recognizes one's faults, apologizes to God and asks Him for a greater measure of faithfulness; meditation, first considering how to remove these or those obstacles to edification in the congregation, and also consulting with other pastors about them, and how to win or strengthen this or that one among his hearers by private conversation; then consideration of responsibility, that one should consider what a heavy office he has and what a heavy account he must give in the future of the conduct of his office; further: Imitation of other faithful servants of God, setting before oneself the example of Jesus, His apostles, and other servants of God; and finally, frequent consideration of the future reward; because faithful servants are commonly rewarded with ingratitude, one must more often fix one's eye on eternity and consider that the degrees of future glory will be measured according to the degrees of faithfulness, as Dan. 12:3: "But the doctrines shall shine as the brightness of heaven, and they that teach many to righteousness as the stars for ever and ever."

Index of themes and dispositions.

(Those marked with an * are topics and dispositions to pericopes).

	Page		Page
Gen. 3, 15	89	Matth. 11, 16-19	181f .
Gen. 12, 1-4	7	" 11, 28	178
Gen. 19, 20	37	f.	
Ex. 33,	15171	" 11, 28-30	174
Joshua 20, 2, 3	171	* " 11, 29	9
1 Kings 19:4	183	* " 13, 24-30	174
Job 1, 18-21	11	* " 15, 21-287	10. 122. 192
Psalms 1, 4	9	* " 18, 23-35153	160 f. 171
" 23	173 f.	" 19, 19	9
" 25, 6	104	* " 20, 1-16	170 f. 174. 204
" 32, 9	171	* " 21, 1-96	104
" 67, 3-8	88	* " 22, 1-14	92. 104. 161
" 90, 10	87	* " 22, 15-22	200f .
" 128, 2	104	* " 22, 34-46	100
" 137, 5, 6	123	* " 25, 1-13	181
Proverbs 28:1 9		" 26, 39-46	149
Isa. 5, 1-6	174	" 27, 11-14	104
" 9,6	150	" Marc. 7, 31-37	88
" 49, 14-16	89	" 15, 1-19	183
" 53, 4, 5	175	* " 16, 1-810	188
" 61, 10	87	* " 16, 14-20179	181
Jer. 3, 12, 13	13	* Luke 1, 26-38 165	
Hos. 2, 19, 20	171	* " 2, 1-14	7. 108
" 13, 14	170	* " 2, 41-52176	f. 179
Zech. 3,	1-71^	* " 5, 1-11	190
* Matt. 2, 1-12	91	* " 6, 36-42	11. 185f.
* " 4, 1-11101	175	* " 7, 11-17	12
" 5, 3	189	* " 8, 4-15101	170. 174
" 5, 14-16	174	* " 10, 23-37153	157
" 5, 16	171	* " 11, 9-13	165
" 5, 16-18	186	* " 11, 14-28	288
" 5, 17	89	* " 14, 16-24	153
* " 5, 20-26	161	* " 15, 11-32144	165
" 5, 21, 22	160	* " 16, 1-9160	166
" 5, 44-48	12	" 16, 1-12	190
" 6, 13	82	* " 16, 19-31^99	101
" 6, 19-34	186	* " 17, 11-1911	101. 158
* " 6, 24-34158	162. 179	* " 18, 9-14	90
" 6, 33	91	" 18, 31-43157	
* " 8, 1-13	7. 153	285	
* " 8, 23-27	101	* " 19, 41-48172	190. 191
* " 9, 1-8	92. 99	* " 21, 25-36	6
* " 9, 18-2612	90. 101. 192	" 23, 44-48	145
* " 11, 2-10	6. 177	* " 24, 36-47	104
		* John 1:19-28	155. 197
		* " 2, 1-1189	100. 182

	Page		Page
* John 3:1-1590.....	192	1 Cor. 15, 41-44	177f .
" 3, 16.....	182. 188	*2. Cor. 3, 4-11	157, 204 f.
* " 4, 47-5470	89. 90. 91. 161	" 11, 19-12,9	162
.....	162. 165. 166. 201	Gal. 3, 13	228
" 6, 1-12	175	* " 3, 23-29	143
* " 6, 1-1588	193	*Eph .1,	3-6
" 8, 12	N	13	
" 8, 21	82	* " 4, 22-28157	158
* " 10, 12-16	179. 88	* " 5, 15-216	92
" 11, 45-53	10	* " 6, 10-17101	IM. 189
" 12, 35. 36	82	* Phil. 1, 3-11	171, 172
* " 14., 23-31	188	" 2, 6-9	276
" 15,8	171	" 2, 12. 13	6
* " 16, 5-15	100	" 3, 18	9
* " 16, 16-236.	170	" 4, 4	87.
" 16, 23-31	175	* " 4, 4-7	158
" 18. 1. 2	149	*Col	1. 9-14
" 20, 19-2313	186	159	
* " 20, 19-31167	186	* " 3, 12-17.....	100. 161
*Apostg. 1, 1-11	7	" 3, 15-17159	166
" 2, 1-13	195f .	" 3, 18-41	159
" 4,8-23	143f .	1.Thes.4, 9	12
" 5, 16-21	143	1 Tim. 1, 15-17	191f .
Rom. 1, 16	82	2 Tim. 2, 3	153
" 2, 45	223	" 3, 15-17	89
" 3, 23-36	13	* Tit. 2, 11-1488.....	194 f.
* " 6, 3-11	204	*1.Pet. 2, 11-20	186
* " 6, 19-23	198	* " 2, 21-25	88. 90. 159. 188
* " 8, 12-17	150	" 3,8-15	179
" 8, 13	223	" 3, 10	152
" 8, 32	12	*4, 8^11158	159
" 8, 38. 39.....	87	*4 , 12-19	162
* " 11, 33-369.....	205	*2. Pet. 1, 16-21	IM
f.		*1.Joh.3, 13-1892	183
" 12, 4-16	205	* " 5, 4-10	18
*12 ,7-16184	205	* Ebr. 9,	11-15159
" 205		" 13, 1.	12
* " 12, 17-21	158	" 13, 16	11
* " 15, 4-13	90. 109. 194. 276	* Jac. 1, 22-27	176
*1 Cor. 1, 4-9	206	Rev. 2, 4. 5	352
" 6, 20	123	" 14, 6-8	12.
* " 13108f			

Drafts of aornitia.

	Page		Page
Matth. 6, 13	82	Joh. 8, 21	82
" 21, 42	81	" 12, 35.36	82
* Luc. 16, 1-9	81	Rom. 1, 16	82

Subject and name index

A

Alternation in dispatching	199-206
Accommodation of a scriptural word	285
Action	448 et seq.
Affect, necessary for the explanation of the text	255-260
Ahlfeld, rhymed themes	100
Allegories	212. 405
Alstedt, brevity of the subject	102
Old, example of how not to dispose	110
— Disposition direction point	135
Ammon, Definition of "Homiletics."	XV.
Conclusion of the sermon	389
Fidelity to office	472
Analogy of faith	63
Analytical method at initiation	8. 9
Analytical sermon	80
Analytical Proposition	70
Anaphora	403
Address in the sermon	19. 20
Anticlimax	402
Antithesis	400
Antitheton	400
Anton, Pastor, Tautology	337
Application of the text	276
Aposiopesis	404
Apostrophe	404
Arguments in research of the text	57-62
Arguments in exposition of the text	242
Arguments, Explanatory	246-250
Articulation of the words	431
Asyndeton	408
Augustine, Style of Preaching	375
Voice training	426

B

Barbarism	368
Bartels, symbolic parables	271
- Conclusion of the homily	339
Basis of the introduction	15
Bauer, G- Pericopes	27

Bauer, G., Fivefold Use of the Holy Scriptures	58
--	----

— Characteristics of the analytical - synthetic sermon 84

Bautain, M., Elaboration of the sermon	415
--	-----

Baxter, Preacher Must Be a Christian	469
--	-----

Bengel, Redekunst	XIV
-------------------------	-----

Eloquence, spiritual, X ff. — Norm XIX - Purpose XX — Physical. 417 Bernard of Clairveaux 361	
---	--

Berth. of Regensburg	396
----------------------------	-----

Movement of the eyes, arms and Hands in preaching	453. 454
---	----------

Behavior of the pastor	471
------------------------------	-----

Brydaine, sophistry	385
---------------------------	-----

Burk, periods	390
---------------------	-----

C

Calixt, Pastor, efficiency of the pastor	457
--	-----

Carpzov, brevity of the subject	102
---------------------------------------	-----

Chemnitz, Chr., disposition method	156.
--	------

synthetic themes 162. porisma 284.	
------------------------------------	--

refutation of false teachers 300. punishment	
--	--

of sins 306. conclusion of the sermon 345.	
--	--

sanctity of the style 386. teaching gift 462.	
--	--

Chrysostom, Refutation of the False Teachers	297. 300
--	----------

Cober, Articulated Themata	100. 101
----------------------------------	----------

— Short periods	389
-----------------------	-----

Comparative	399
-------------------	-----

Conception	411. 412
------------------	----------

Concessio	401
-----------------	-----

Context, observance of the same	255
---------------------------------------	-----

D

Dactylus	394
----------------	-----

Dannhauer, Disposition	124
------------------------------	-----

— Grammatical sense	209
---------------------------	-----

Declamation of the sermon	421
---------------------------------	-----

Clarity of style	379
------------------------	-----

Dictum biblicum	6
-----------------------	---

Didascal texts	58. 91. 160. 290
----------------------	------------------

Disposition 116-206. arrangement must be biblical-psychological 122. order 124-131.	
Disposition direction point 133. division rules 180-193	
Dogmatic texts..... 267	
Dubitatio 400	
E	
Eberle, Chr. G., Redekunst..... XIV	
Ebrard, Meditation.....III	
Introduction, 1-20. triple method 8-13	
Simplicity of style 373	
Elencht texts..... 59. 91. 160. 291	
Wretched Use of the Word of God 295	
Ellipse 404	
Emphasis 237-240	
Epanorthosis 401	
Epanorthotic 59. 91. 162. 292. use of the divine word 301	
Epiphora 403	
Epitheta 234. 377	
Epizeuxis..... 403	
Erdmann, Topic..... 140	
Exploration of the text 62-66	
Etymology 238	
Exergasia 399	
Extemporize 415	
F	
<i>Factum biblicum</i> 7	
Faustking, J. Hein 398	
Figures and tropes 395	
Free texts, what to think of them..... 30	
Fresenius, J. Ph., Declamation and Action 455	
<i>Fundamentum dividendi</i> 140-148	
G	
Gaupp, C. Fr., Eloquence.....XIII	
- Definition of homiletics..... XV	
Prayer before preparing the sermon...41	
Memory of the pastor 458	
Geier, M., Disposition..... 124	
Geiler von Kaisersberg, style of sermon.... 371. 396	
Gerhard, Joh., Disposition118 124	
— Doctrines rules 294	
— Prod for consolations 316	
Gesticulation 443. 454	
Examination of conscience 318. marks of the same 352. purpose of the same 329.	
Parables and images in sermons 264, 265	
Goebel, Synthetic Sermon 83	
Gradation 121, 122. 401	
Grammatical sense of the text..... 42-44	
Grot, impractical theme.....94	
Grotefend; use of others' works 67. 68. artificial themes 92. impractical themes 892.	
Limitation of the theme 97. logical-grammatical form of the themes 113. disposition 118. 119. psychology 123. <i>fundamentum dividendi</i> 140. logical division of the sermon 187. dissection of the main parts 193. conclusion of the sermon 339. 350. 363. Style of the sermon 357. clarity of the style 379. characteristics of the periods 387. declamation 421. training of the voice 426. intelligibility of the delivery 431. pauses 432. amplification of the voice 435. modulation 436. dignity and decency of the action 44.	
H	
Hagenbach, Characteristics of the Analytical-Synthetic Sermon 85	
Posture of the body in preaching..... 453	
Harms, Claus, Memoriren der Predigt. 421	
Holiness of the style of the sermon 384	
Herder, Eloquence XII. conclusion of the sermon 338	
Hermeneutical rules for the exposition of the dispositional text..... 207-222	
Aids in researching the text..... 62 ff.	
Historical texts 266-267	
Hochstetter, Proposition 70	
- Conclusion of the sermon 346	
Homiletics XI. DefinitionXV	
Homily 79. drafts of homilies.81	
Hüffell, definition of homiletics XV. transition 17. textual sermon 87. meditation 104. textual explanation 215. 218. 219. arguments for textual interpretation 242. parables in sermons 264. parabolic texts 271. motifs of sermon 331. conclusion of sermon 339. Style of the sermon 356. 357. 358. 360. 362. rhythm 391. figures and tropes 396. physical eloquence 419. memorization 425. emphasis 436. pulpit tone 442. action 444. dignity of action 452. movement of hands 454. conduct of the pastor.....464.	
Hülsemann, Conclusion of the sermon 340	
Hunnius, Aeg., Logical sermon 132	
Hyperbole 402	
I / J	
Jambus 394	
Interruptio 404	
Inversion 404	
Irony..... 402	
Juan de Avila..... 468	

K	O
Pulpit greeting18. 19	Economy of Voice.....433
Kanzelton429	Osiander, L., Drawing on an Text 24. texts from canonical books 26. pericopes 28. election of text 82. punishment of sin 307
Categories of life.141	
Categories log141	
Knowledge of the basic languages.460	
" of philosophy.....460	
" of the pure doctrine461	
Subject clarity98	
Climax.....401	P
Comments can be used.....65 ff.	Pedagogical texts 59 - Theme 91 - 161 - Application 261 - Use of the divine word 308. Word308
L	Palmer, Christ, election of the text 38. unity of the text 71. clarity of the theme 99. pictorial expression of the theme 101. euphony of the theme 103. 104. disposition 125. alternation in disposition 199. conclusion of the sermon 339. style of the sermon372.
Lange, J., Fidelity of the Preacher458	Parabolic texts.....270
Body gifts of the preacher463	Paraclete texts 59 - theme 91 - 162 - application 292 - use of the divine word 313. ... Word313
Liebner, Topik.....144	Parallelism of the Scriptures64. 261
Litotis402	Parenthesis383
Locus classicus106	Paronomasias378
Logical sense of the text 43. 55-57	Breaks during the lecture432
Luther, Eloquence XI. Object of eloquence X VII. purpose of spiritual eloquence XXI. pericopes 28. logical sense of scripture 52. 53. 55. 66. practical sermons 94. preface to Zechariah 94- 96. disposition 125. schematic themes 169 ff.	Periods in the sermon387
Hermeneutical rules 208-220. refutation of false teachers 295. punishment of sins 302. 304. 307. exhortation 308. conclusion of the sermon 344. prayer after the sermon 353. simplicity of style 373. holiness of style 384. efficiency of the pastor 458. knowledge of the basic languages 460. faithfulness of the pastor 471. 472. 473. Blessing XXIV	Periphrase405
M	Personality of the preacher456 ff.
Mathesius, Style of Preaching370	Personification405
Meditation 104-113. 412	Duty of the pastor regarding doctrine293
Meier G. F., Syllogism244	Philological text interpretation216
Melanchthon, Oratory XV. Subject of the Eloquence of the PastorXVII	Pierre d'Ailly384
Memories of the sermon421	Polyhistor.....463
Metaphor405	Polysyndeton402
method, analytical, synthetic and syncritical. 8ff.	Porisma278
Metomony.....404	Preoccupatio400
Means of acquiring a good style406	Preterite.....401
Mnemonics.....423	Pastor to refute false teachers.295
Modulation436	Sermons textless21
Monotony.....438	Preaching room.....434
Moral texts.....269	Primary - synthetic themes90
Mystical application of the text284	Prophetic texts270
Mystic saying ..378.....381	Proposition69
N	Prosper, fidelity to office.....472
Neologisms.368	Psychology123
Necessity of a subject75-79	
Necessity of the teaching gift.....462	
	Q
	Quality of the text265 ff.
	Quandt, E., Topics discussed.....100
	Quantity of the text.....265
	Quenstedt, omission of the introduction 2. brevity of the subject 102. disposition 117. logical order of the sermon 131. division of the sermon 187. fragmented division 196. refutation of false teachers 296 299.
	Quintilian, Physical Eloquence.417

R

Rambach, Fr. G., Verständniß der Schrift.....	40
Rambach, J. J., Origin of the Word "Homiletics"	
XI. Spiritual Eloquence XV. Definition of	
Homiletics XV. Right Way to Speak about	
Divine Things XVIII. Standard of Spiritual	
Eloquence XIX. Purpose of theSame XXI	
— Choice of the text 38. use of foreign works 66.	
analytical-synthetic sermon 83. clarity of the	
theme 98. mystical theme 101. euphony of	
the theme 103. 104. disposition 116.	
gradation 122. method of disposition 134.	
synthetic themes 160-162. synthetic	
disposition 167. division of the sermon 188.	
foreign words in the theme 192. fragmented	
division 197. epithets 234. emphasis 237-	
240. affect 237. 260. resolution of apparent	
contradictions 273. Mystical sense of the text	
283. 288. application of the text 290.	
refutation of heresy 299. punishment of sins	
301. aids to examination of conscience 323.	
334. tautology 336. conclusion of the sermon	
342. 349. conduct of the pastor after the	
sermon 334. Sanctity of style 383. 386.	
periods 389. construction 390. memorization	
424. monotony 438. euphony 441. action	
443. dignity of the same 432. natural	
efficiency of the pastor 437. memory 458.	
fidelity of the pastor 474.	
Rules for election of the text 33-38. - Schematic	
dispositions 170 -179 - Division of	
dispositions 189-193 - Refutation of false	
teachers 298 - Punishment of sins 301 -	
Modulation of voice.....	437
Regius, E., Disposition	124
Reinhard, F. V., Logic of Disposition 125.	
example of style of sermon 362. - Sublime of	
Sermon 376. rhythm.	392.
Purity of language in the sermon	366.368
Rhetoric of Disposition	121
Rhythm of the period	387
Descriptive themes114.....	149
Schley, impractical sermons 94 Conclusion of	
the sermon.....	338 ff
Schott, H. A., Oratory XV. unity of theme 71.	
subject naming themes 115. disposition 120.	
rhetoric 121. point of disposition 134. method	
of disposition 156. logical division 181.	
symmetry 198. examination of conscience	
335. conclusion of the sermon 341. 347. 849.	
351. style of sermon 356. 362. 364.	
correctness of speech 366. 369. 372.	
simplicity of style 375. definiteness of style	
382. figures and tropes 398. physical	
eloquence 417. euphony of voice 441.	
gesticulation 445. dignity of action 452.	
posture of body 453. movement of hands454.	
Scriber, Ch., Supernatural prowess	467.
Secondary synthetic topics	90
Selnecker, Verhalten des Predors im	
gewöhnlichen Leben.....	355
Sermocination	406
Solöcism	368
Spener, Eloquence in the Pulpit.....	XI
Spondeus	394
Spurgeon, Explanation of Text 215. conclusion	
of sermon 343. extemporaneous speeches	
415. voice 428. pulpit tone 429. sermon	
locale	434.
Stuck in the sermon.....	441
Steinbrenner, impractical sermons	93
Stier, purpose of the sermon.....	XXI
— Meditation	110
Style of the sermon	356ff.
Stock, Christ, election of the text	37
Struensee, Adam, Knowledge of the Pure	
Doctrine	461

S

Sarcerius, Conception	413
Schaller, Logical order of the sermon....	126-131
Schematic themes	104. 115. 152.
Schematic method of disposition	469-180

Study of the Holy Scriptures.	470
Subject naming topics	115
Syllogism.....	244
Symmetry.	197. 388. 392
Syncritical method.....	10-13
Synecdoche	405
Synonymy, biblical	263
Synthetic method70	155
Synthetic sermon	83
Synthetic themes89	159-169

T

Tautology	336
Text 21-68. election 21-38. exploration 29 - 52.	
explanation 215. quantity and quality 265.	
application... ..	290 ff.

Theme	118. definition 69. 75. textual and practical 86. form 97. finding 104. types 113 ff. 149-154. Division.....	193-199
Theological text interpretation		216
Theoretical texts	275 ff.	
Tholuck, Style of Preaching		372
Tittmann, Meditation		106
Toepfser, H., Disposition Method.....		155
Topic.....	140-146	
Faithfulness of the preacher.....	457. 470	
Trochee		394
Consolation sermons.....	313-315	
Efficiency of the preacher.....	457	
Typical texts.....		272

U

Supernatural prowess of the pastor	465
Ulbers, Chr. Sam., Main characteristic of spiritual addresses.....	469

V

Preface	3
Lecture 428 ff. lucidity 429. Comprehensibility 431. correctness 434. Euphony.....	440

W

Election of words in sermon.	364
Walther, C. F. W., Meditation 107. biblical-psychological disposition 122. logical arrangement of sermon 132. textual application 289. pastors should proclaim the whole counsel of God 294. exhortation should be Evangelical 311. consolation sermons 314. examination of conscience 320. 325. figures of speech.....	398.
Dignity of style	395
Dignity of Action.....	449
Strange	284ff.

Z

Teeth of pastors are to be kept in good order	430
Zalansky, Conception of the Sermon	413
Zerrenner, Natur- und Ackerpredigten	94
Ziegler, Unity of the theme 102- Disposition 117	